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# THE CATHOLIC EXPOSITOR

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THE kingdom of Navarre, where the light of the gospel is said to have first shone on Spain, was, in the sixteenth century, the nursery of the greatest missionary, and the most accomplished warrior, of the age. The childhood of Henry of Bourbon was passed amidst the rocks of the Pyrenees, and the hardships and exercises of a mountain life; where were formed that vigorous constitution and fearless spirit, that afterwards bore him through so many combats, fatigues, and disasters. The chateau of Coarase could hardly be more wild and savage in situation than the ancient castle of Xavier, given by king Theobold to the ancestors of the family, two hundred and fifty years before, in recompense of signal services performed for the crown. Mary Azpilcueta Xavier, its young and beautiful owner, heiress to two of the most illustrious families in the kingdom, married Don Juan de Jasso, one of the counsellors of state to John the Third. Several

children were the fruit of this union, the youngest of whom, Francis, was born in April, 1506: from undoubted records, he derived his descent from the kings of Navarre.

As the boy grew, his parents took an anxious care of his education: being of a most Christian spirit themselves, they trained him to the fear of God from his infancy. He sometimes joined his brothers in the sports of the chase in the neighbouring forests, which abounded in wolves, foxes, and wild boars; but more frequently he wandered alone amidst the mountains, attached to their magnificent scenery and solitude. His home was at the foot of the Pyrenees, whose bare and gloomy heights were here and there relieved by woods of olive and chesnut, or the primeval oak; the walls and towers of the castle, dark with age, seemed portions of the precipice. At evening it was delightful to walk on the battlements, as the darkness gathered, and the shepherd's cry or the

\* By Robert Carne, Esq.

sound of the torrent came from above. In the silence as well as majesty of such scenes, the wild and romantic spirit of Francis was nursed. With increasing years there grew within him a restless imagination and ardent genius, which were the fore-runners of an intense desire to be useful to others. Perhaps even then the latter feeling was planted, though as yet he knew it not: even then, the seeds were perhaps sown by the ever watchful affection of his mother, of that zeal which was to set nations in a flame. Instead of embracing the profession of arms, after the example of his brothers, he resolved to devote himself to learning: masters were provided for him at home, and, having gained a good knowledge of the classics, he desired to study at the university at Paris, then so celebrated. With this intent he quitted that home of dear and dreamy excitement, this home of indulgence and tenderness, where so many bold aspirations had been cherished, to go to the most dissipated capital of Europe, and gain the fame for which he panted among spirits more gifted and powerful than his own. He was well fitted for the strife, and nature had given him a frame suited to the soul it contained. He was at this period eighteen years of age, above the middle size, and finely proportioned: his naturally robust constitution was strengthened by hardy exercise and strict temperance.

On his arrival in Paris, he entered on the study of philosophy, striving with incessant pains to be at the head of all his fellow-students, minding nothing more than how to become an excellent philosopher. He succeeded so well, that having successfully maintained his theses to the end of his course, he took his degree of master of arts, and was judged worthy to teach philosophy himself. His public lectures on Aristotle

gained him a high reputation; and he exulted in having thus added to the lustre of his family in the way of learning, while his brothers were advancing it in that of arms. "But God," says one of his biographers, "had far other thoughts than those of Xavier, and it was not for those fading honours that he had been conducted to Paris!"

The new professor taught at the college of Beauvais, where he had numerous audiences, but he dwelt in the college of St. Barbara. About this time Ignatius Loyola came to finish his studies in Paris. He had renounced the world; had given up its pleasures and vices, and now sought to erect a powerful Society, of which he was to be the head and soul; a Society "devoted to the salvation of men." He soon heard of Xavier, and, insinuating himself into his acquaintance, he omitted no opportunity of leading his thoughts to religion; on which he conversed admirably, but without any effect on his hearer. He then changed his battery, and began to flatter the wit and talents of the Professor; he procured him several pupils, whom he conducted even to his chair, and made it his business, by every means, to augment his fame. Ignatius had looked into his heart: Xavier had repulsed and ridiculed him, but, by these pointed and incessant kindnesses, his vain yet generous nature was softened, and he became the friend, and listened with increasing attention to the discourses of Loyola. Some time after, Xavier's finances being in a low condition, "which frequently happens to foreigners, who are at a great distance from their own country," Loyola assisted him. Still did the haughty spirit of the aristocrat, whose head was filled with lofty thoughts, make a fierce resistance to counsels "which were so contrary to his natural bent." Was it any wonder, that when he



turned from his brilliant auditory to the weak bodily presence and mean attire of Ignatius, who affected poverty, that he recoiled from the contrast? The perseverance of the latter was at last rewarded: finding his friend one day unusually attentive, he repeated those words of our Lord, "What shall it profit a man, if he gain the whole world, and lose his own soul?" he then spoke impressively on the fleeting honours and passions of men, and asked why a mind so noble and lofty should confine itself to them alone! that heavenly glory was the only sufficient object of his ambition, enduring eternally, when all else would be as a dream." The words sank deep in the mind of Xavier. Then it was that he began to see into the emptiness of earthly greatness, and found himself touched with the love of heavenly things. But these first impressions of grace had not all their due effect. It was not till after serious and painful reflections, and many a hard struggle, that, being overcome at length by the power of those eternal truths, he took up a solemn resolution, of living according to the maxims of the gospel.

Believing that the first step of a sincere convert should be to subdue his darling passion, and that the haughtiness of his soul is most effectually to be tamed by mortifying the flesh, he undertook the conquest of himself, by fasting, penance, and a shirt of hair-cloth. During the vacation in his course of lectures, he entered on the 'Spiritual Exercises of Ignatius.' These celebrated exercises appear to have been highly beneficial, giving depth and elevation to his religious thoughts and feelings: he afterwards loved and observed them. His was a spirit suited to their dwelling-place, to which they came as things of life and light, not, as to many others, of distress and fear: for they were apt to be-

wilder weak spirits, as well as nerve and establish the bold. Francis gradually estranged himself from his companions, his tastes, and pursuits: "he was wholly changed into another man:" humility was now as dear to him as pride had been before. He refused a canonry of Pampluna, which was offered him at this time, and was very considerable, both in regard to the profits and the dignity. Having finished his course of philosophy, which had lasted three years and a half, he entered on the study of divinity. Thus young and inexperienced in the waywardness of the human heart, he resigned his preferences, his fame, the triumphs of genius, the exquisite pleasures of learning, to become a homeless man, living on alms, preaching to any one who would listen to him, "without the vain ornaments of eloquence." The spirit could not long be satisfied with this narrow field: its burning thoughts found vent at intervals in equally burning words, which only gave fuel to the flame. With five other students and Ignatius, he repaired at night to the summit of Montmartre; and there the seven engaged themselves, by a solemn vow to God, to cast themselves at the feet of the pontiff at Rome, for the service of the church, into whatever part of the world he would please to send them. With what vast and important consequences his lonely vow was fraught! Could the band of enthusiasts have been portrayed in that exciting moment, by an artist's hand!—the rocky summit of Montmartre—the starlight on the silent city—the resolved and kindling features lifted towards heaven—the tall and graceful figure of Xavier—the fixed and thoughtful aspect of Ignatius! "The place where they stood was once watered with the blood of martyrs, and there the bodies of those martyrs were deposited."

A less romantic, but more touching devotion was shewn by his only sister, Magdalen. She had been maid of honour, and favourite, to the queen Isabella. The love of solitude and tranquillity had caused her to forsake the court of Arragon. Having chosen the place of her retreat, she applied herself with fervour to penitence and prayer. The purity of her spirit and the excellence of her life raised her to the rule of the convent of St. Clare de Gaudia. The youthful abbess preserved the simplicity of her manners and kindness of temper, which had won such regard in her noviciate. Her father, Don Jasso, wrote to her concerning her brother, whom he thought of recalling from Paris, intending perhaps to seek office for him at the Court. After she had received and considered the letter, "as if by some light from above," she wrote in reply, that he should beware of recalling Francis, "that he was a chosen vessel, designed to be an apostle to the infidel, and that one day he should become a great pillar of the church." Don Jasso, who had a high opinion of the piety and judgment of his daughter, followed her advice implicitly. Magdalen lived to see a part of her prediction verified, and to offer up her thanks to God who had poured such glory on her favourite brother: perhaps she alone, of all her family, had marked the early musings, the fleeting aspirations of the boy. In her cell, in the retreat of St. Clare, reflecting on the past, and brooding over the future, did not her prayers rise up before God in *his* behalf? and were they not heard?—the prayers of the righteous, of those who so love us, do not, cannot fall to the ground. The only daughter of her illustrious house, she had resisted every entreaty to return to the court, and to accept of a suitable marriage, for she inherited the beauty of her mother.

In the middle of November, in the following year, the six pilgrims set out for Venice, where Ignatius, who had gone before, had agreed to meet them. They travelled all through Germany on foot, loaded with their writings, in the midst of winter, which that year was very sharp and cold. These manuscripts, so precious in their eyes, and somewhat voluminous, were borne through forest and plain, and swollen stream: the German landlords must have looked with a hard and pitiless eye on the literary wanderers, their scanty purses and poor array: for Xavier had taken the vow of poverty and chastity. They suffered much on the road; frost and snow, weariness and hunger, did not cool their zeal. Arriving at Venice in the middle of January, they were delighted to meet with Loyola, and by his advice placed themselves in two hospitals in the city. Xavier was here ordained priest, and soon after retired to Monteselice, a village about four miles from Padua, where he spent forty days in a ruined forsaken cottage, open to the inclemencies of the weather: the ground was his pillow, and he subsisted on a little bread. Hence he went to Vicenza, where he spent his time in works of charity and in earnest addresses to the people: his memory was long cherished there, and the house in which he dwelt was afterwards given to the Society, and converted into an oratory. His ministerial exercises were arrested by a languishing illness, brought on by his great and continual austerities: he was carried to one of the hospitals, where he had so often attended others. During his recovery, while yet faint and wasted, and scarcely able to stand, he repaired to the public places, to call sinners to repentance. From Vicenza he proceeded to Bologna. Jerome Casalini, an ecclesiastic of this city, relates some passages respecting



him. He states, that when Xavier went one day to say mass at the tomb of St. Dominick, his niece, a young and devout lady, Isabella Casalini saw him at the altar, and was so struck with his demeanour, that, on her return home, she spoke to her uncle of the stranger. Jerome went in search of the Spanish priest, and importuned him so earnestly to lodge at his house, that he could not refuse. Every day after having celebrated the divine mysteries in St. Lucie's church, he heard the confessions of such as presented themselves before him, and afterwards visited the prisons and the hospitals, catechised the children, and preached to the people. He spoke with much vehemence, and, the sermon being ended, many cast themselves at his feet to make confessions: having thus laboured all the day, he passed the night in prayer. Isabella and her uncle were charmed with their guest; "through his instructions and example the latter sought and attained a greater degree of holiness than he had ever even hoped for." Xavier was fond of reading the works of St. Jerome, "being devoted to that blessed doctor of the church, for the understanding of difficult places in the scripture. Inactivity, even of body, was his horror; for so rooted were the hardy habits of his earlier life in the Pyrenees, that in Paris, "amongst all the recreations used by the scholars, he liked none but the exercises of the body." His sickness returned on him in the home of Casalini, with repeated faintings, in which he lay wan and pale, the very picture of death. Isabella watched him with anxious care: often, in after years, when they heard of his deeds in India, did Jerome remember how he lay before them, even as a bruised reed, feeble and hushed as an infant in sleep.

Thus passed away a few years, from the time of his arrival in Venice.

He was at length called to Rome by Ignatius; and on his arrival was, with his companions, enjoined by the pope to officiate under the authority of the holy see, and the church of St. Lawrence in Damaso was allotted to him. The strain of his preaching was terrifying, "but in a manner so plain, and withal so moving," that the people, who came in crowds to hear him, departed out of the church in profound silence. The famine which laid waste Rome at this time, gave exercise to the charity of the Spaniards. Xavier, whose strength and health were fully restored, bore the sick and famished on his shoulders to the places where subsistence was provided, and attended them with the utmost care. Thus did he unconsciously prepare himself for his great enterprise,—first, in the college of St. Barbara,—next, under the discipline of Loyola,—and now, as the wanderer, at the cell of every sorrow and pain. Had the destiny to the East come earlier, it had found him wholly unprepared and "unskilful in this warfare." The few years of pilgrimage, serving in the hospitals, the strange homes and welcomes, even the desolate hovel of Monteselice, constituted together a useful though stern initiation to a career "whose fearfulness and misery must needs be very great." He had set out with this maxim, that we make no progress against difficulties, but by vanquishing ourselves. About this time, Govea, a Portuguese, formerly resident of the college of St. Barbara at Paris, happened to come to Rome, whither John the Third, king of Portugal, had sent him on some important business. He had known Ignatius and Xavier at Paris, and, becoming now more intimate with them, he wrote to his master, that men so learned, and of so great zeal, were the very men to send to plant the faith in the East Indies. The king assented: Ro-

driguez and Xavier were accordingly chosen; the latter, on receiving the order, went to ask the benediction of the pontiff, Paul the Third, who was struck with the mingled nobleness and humility of his presence, and spoke some words to those around, predictive of the unusual events that would mark his career.

Xavier was soon to leave Rome with the ambassador, and proceed by land to Lisbon. Ignatius presented the model of his Institution to the pope, by whom it was ratified, and with the title of General to the founder. Full of zeal for the conversion of the nations, Loyola saw Xavier was a fit instrument for the accomplishment of his design. A cool and acute judgment, a far glance into futurity, and a high enthusiasm, mingling with the sagest purposes, well qualified him to be the founder of a new order. The rules which Xavier received from his friend were few and simple: Francis, on his departure from Rome, put a memorial into the hands of Laynez, in which he declared that he approved the regulations which should be drawn up by Ignatius, in case they were confirmed by the holy see. The last words of the two men to each other are richly characteristic: the impassible Ignatius, rarely moved to strong emotion, save in his prayers, still struck the master-chord of the imagination; he knew its subtle and exquisite power: "Go, my brother. rejoice that you have not here a narrow Palestine, or a province of Asia, in prospect, but a vast extent of ground, and innumerable kingdoms. An entire world is reserved for your endeavours; and nothing but so large a field is worthy of your courage and your zeal. The voice of God calls you; kindle those unknown nations with the flame that burns within you." Xavier wept: "It is impossible for me to forget you, Ignatius; or not to recall to my memory that

sincere and holy friendship. Father of my soul, when I am afar, I will think that you are still present, that I behold you with my eyes; write to me often—the smallness of my talent is known to you; share with me those abundant treasures which heaven has heaped upon you."

The journey to Lisbon, by way of the Alps and Pyrenees, occupied three months. An incident of a singular nature occurred by the way: the travellers passed at no great distance from the castle of Xavier; the ambassador pressed Francis to go and take leave of his mother and his friends. The latter did a stern violence to himself, when he refused to turn out of his way, when he looked afar off on the noble battlements of the castle where his noble parent yet lived, whose care had watched over him, who had first lifted his thoughts to God. He said that the transient interview would be full of melancholy and sadness, and that this fresh tide of feeling would be a burden more than he could bear. The train passed on amidst the woods and cliffs of the Pyrenees, and he soon lost sight of the walls for ever—though, he knew not, then, it was to be for ever. Strange principle of self-sacrifice, that could thus arrest a son's affection, stifle the farewell that trembled on his lips, and bid him turn from a mother's tears, and he her youngest born! Well was it for Xavier that he was mercifully saved, in his after career, from a seared heart and unfeeling temper, the doom of many who have thus warred with nature. On the arrival of the ambassador and his company in Lisbon, Xavier took up his abode in the hospital of All Saints; a handsome lodging had been prepared for him in the palace, which he declined. Being presented to the king and queen, the former recommended to his care fifty young gentlemen who were bred at court. The fleet



was not to sail till the next spring: he, unaccustomed to live in idleness, was not satisfied with the instruction of his pupils, but did at Lisbon what he had done at Venice, Bologna, and Rome. He assisted the sick in the hospitals day and night, visited the prisoners every day, and catechised the children.

In a letter to Ignatius, the picture is graphic:—"Nothing can be more regular than the court of Portugal; it resembles rather a religious society than a secular court. The number of courtiers who come to confession, and are afterwards communicated, every eight days, is so very great, that we are in admiration of it. We are sitting on the confession-seat all the day long and part of the night, though none but courtiers are permitted to come to us. I observed, when the king was at Almeira, that those who waited on him, from all parts of the kingdom, about their own affairs, were in great admiration of this new court-mode."

Nine months thus passed, and the time of embarkation came: Xavier was presented by the king with the four briefs which had been expedited from Rome, in two of which the pope constituted Xavier apostolical nuncio, with ample powers throughout the East; in the third, his holiness recommended him to David, emperor of Ethiopia; and in the fourth, to all the princes who possessed the isles of the sea. The count of Castagnera had orders to make a liberal provision for his voyage; he, however, refused all supplies, save some books and a "thick cloth habit, against the excessive colds which are felt in doubling the Cape." The noble galiot at last spread her sails to the wind—the signal was given. Rodriguez, who was to have been his companion in the mission, was unable from illness to depart; he accompanied his friend on board, who now satisfied the questions often put

to him, and so often evaded. "Rodriguez," he said, "you may remember that when we lodged together in the hospital at Rome, you often heard me crying out in my sleep, and asked me the meaning of the words. A vision or dream was given me, in which I beheld a wide ocean lashed by the storm, and full of rocks, desert isles, and barbarous lands, hunger and thirst raging every where, with death in many a fearful form. In the midst of this ghastly representation, I cried out, 'Yet more, O my God! yet more!' I then beheld all I was to suffer for the glory of Jesus Christ; and not being able to satiate myself with those troubles which were presented to my imagination, I used these words, 'I hope the Divine goodness will grant me that in India, which he has foreshewn to me in Italy.'" Rodriguez and he had long laboured together. Xavier was greatly moved as he embraced him for the last time: "My brother," he said, "these are the last words which I shall ever say to you—we shall see each other no more in this present world."

The admiral's vessel, in which he sailed, carried out the new viceroy of the Indies: at least a thousand persons were on board, whose temporal and spiritual welfare fully occupied the missionary. He converted his spacious cabin into an infirmary; the dishes which the viceroy sent him every day from his table, he divided among those who were in need. The colds of Cape de Verd, the heats of Guinea, the unwholesome air of Mozambique, where they put in, affected the crew with many diseases; he watched with the dying men, laid himself down beside the cots, to snatch an unquiet slumber; at the first groan or sigh he was awake, and ran to their relief. He caught a malignant fever, and lay some weeks between life and death. After a voyage of thirteen months,

the vessel arrived at Goa. Francis, on landing, waited on D'Albuquerque bishop of Goa, and presented him the briefs of Paul the Third for his approbation. The prelate kissed the briefs, received the bearer with great courtesy, and promised to support him with his episcopal authority. To implore the blessing of heaven on his labours, the latter consecrated that night to prayer in the chapel: for a few hours' inquiry convinced him that in Goa a higher influence than that of Paul or D'Albuquerque was required. The first conquerors of the Indies are said to have established Christianity there; but it was miserably corrupted at this time. Mahometanism and idolatry had overrun the whole country. Among the Portuguese, debauchery and the thirst of gain seemed to have extinguished in most souls the sentiments of religion; there were not more than four preachers in all the country, nor any priest without the walls of Goa: the bishop's exhortations and threats were despised. Justice was sold at the tribunals, and the greatest crimes escaped punishment, when the criminals could afford to corrupt the judges. The use of the Sacraments was in a manner abolished, and public worship in disuse. On this dissolute and corrupt city, Xavier looked with indignation, but not dismay. He made a turn through the streets every day with a bell in his hand, and gave a loud summons to the fathers of families, that, for the love of God, they would send their children to be catechised. He was convinced that if the Portuguese youths were well instructed in the principles of religion, and formed betimes to the practice of a good life, Christianity in a little time would be seen to revive in Goa: in case they grew up like their parents, there was no remaining hope. The children first gathered about him in crowds; he led them daily to the church, and

taught them in a simple yet earnest manner,—and it was through their means that the town of Goa began in some measure to change its face. He then proceeded to public preaching and private visitations. Slowly and surely the reformation of manners advanced. The gentlemen and merchants applied themselves to the regulation of their families and the banishment of vice. They gave Xavier considerable sums of money, which he distributed, in their presence, in the hospitals and prisons. The viceroy accompanied him there once a week, to hear the complaints of the captives, and receive the poor. His home was resorted to by numbers—sinners struck with remorse, penitents whose tears were shed at his feet; usurious bonds were cancelled, and habits of profligacy were laid aside. At the end of one year, morality and piety were loved and practised in Goa. A change so rapid and effectual may well seem surprising: D'Albuquerque, a virtuous prelate, had long tried in vain to stem the torrent of corruption. The extraordinary zeal, “hitherto so great a novelty,” of the stranger, drew all eyes upon him, and, like the prophet in the streets of Nineveh, he seemed to have fallen as it were from heaven into the streets of the guilty city, against whose impenitence he appealed. Address was mingled with his fidelity; those who were plunged the deepest in “that daring vice, the more tenderly he seemed to use them, knowing that those silken bands are the hardest to be broken.” He made them frequent visits without fear of scandal, invited himself sometimes to eat with them, and then, assuming an air of gaiety, he desired the host to bring down the children to bear him company. “When he had a little commended them, he asked to see their mother, and addressed her as kindly as if she had been a virtuous woman. If she



were beautiful or well-shaped. he praised her. After which, in private conversation with the host, 'You have,' said he, 'a fair slave or companion, who deserves to be your wife.' These words, with other persuasions, commonly had their full effect, and these unlawful connexions ended in marriage." If this reparation was refused, he was again the stern confessor;—and the boldest trembled at his menace. Perhaps the eloquence so admired in the college of Beauvais, lent its aid to his discourses. The friendship of the viceroy was not without its influence; and the public mind did not fail to contrast the illustrious birth and pretensions of Xavier, with the perfect simplicity and lowliness of his life—beautiful and resistless contrast! "God resisteth the proud," he was accustomed to say. He had come out very unprepared for a mission peculiarly directed to the heathen world. He was a stranger to every Indian dialect, and how was he to preach or converse among the various nations? To have hastened at once to some idolatrous land, might have exposed him to severe disappointment, as well as all the anguish of unknown sounds. In the devotion of months or years to the acquisition of the languages, time would have seemed to him an accuser, hope delayed would have made his heart sick. At the time he was the instrument of so much good in Goa, he frequently mingled with the people of various nations who resorted thither, and thus gained some acquaintance with their dialects, manners, and usages. His fame also went forth to the isles of the Malayan archipelago, and the nations of the interior were thereby enabled to prepare their minds for his coming. This first and decided success in Goa gave assurance to his future career. He was highly favored. Scarcely was his heart given wholly to God,

scarcely did it breathe its burning prayer for usefulness, when a field so vast, so glorious, suited to such a soul, was given him! In the very outset, when men in general sow in tears, in patience, and long preparation, he entered into the harvest. And now it was time to depart, to gird his sandals on his feet: "he could no longer coop himself up within a town." The midnight vow on Montmartre, which he believed to be registered in heaven, must be accomplished.

Michael Vaz, vicar-general of the Indies, told him that on the eastern shore, called the coast of Fishery, there was a people called Paravas, who had caused themselves to be baptised some time since, in gratitude for succours rendered them by the Portuguese against the Moors, by whom they were cruelly oppressed. This people, for want of pastors, knew nothing more of Christianity than baptism. He embarked in a galiot, taking with him two young ecclesiastics of Goa, who had a tolerable knowledge of the Malabar tongue. He arrived at Cape Comorin, a high promontory facing the isle of Ceylon, and distant six hundred miles from Goa. Advancing into the interior, he began to pay the penalty of his scanty knowledge of the language; and perceiving that his two interpreters frequently altered the things he said, "and that our own words, when spoken by ourselves, have more vigour in them;" he confronted some people of the country, who understood Portuguese, with his companions who spoke Malabar, and then consulted both parties for many days together. Thus toiling, he translated into the Paravas tongue the words of the sign of the cross, the apostles' creed, the commandments, the Lord's prayer, the salutation of the angel, the *confiteor*, the *salve regina*, and, in fine, the whole catechism. The transla-

tion being finished, he got it by heart, and took his way through the villages of the coast, in number about thirty. "I went about with my bell in my hand," he says, "and, gathering together all I met, both the young and the old, I instructed them in the christian doctrine: the former learnt it easily by heart in the compass of a month, and when they understood it, I charged them to teach it to their fathers and mothers, all of their own family, and even their neighbours. On Sunday I assembled all the men and women, and little boys and girls, in the chapel; all came to my appointment with an incredible joy, and ardent desire to hear the word of God. I began by confessing God to be one in nature, and three in person. I afterwards repeated distinctly, and with an audible voice, the Lord's prayer, and angelical salutation, and the apostles' creed. All of them together repeated after me; and it is hardly to be imagined what pleasure they took in it! This being done, I repeated the creed singly, and, insisting on every particular article, asked if they certainly believed it; they all protested to me, with loud cries, and their hands across their breasts, that they firmly believed it. My practice is, to make them repeat the creed oftener than the other prayers: and I declare to them at the same time, that they who believe the contents of it are true Christians. Then I pass to the ten commandments, and gave the people to understand, that the christian law is comprised in those ten precepts; that whoever violates one of them is a bad man, and will be lost unless he repent him of his sin. With all this we intermingle some short prayers. Those who are to receive baptism, I also enjoin to say the Belief. In conclusion, I frequently make them an exhortation, which I have composed in their own lan-

guage, being an epitome of the Christian faith, and of the necessary duties incumbent on it." After a fine and brief address to the Redeemer, he added, "Holy Mary, mother of our Lord Jesus Christ, obtain for us, from thy beloved Son, to believe this article, without any doubt concerning it!" and again, after this clause of the decalogue, "O Mary, obtain for us, that we may have the grace to keep this commandment! And in conclusion, We sometimes," he says, "shut up our service in singing the *Salve Regina*, to implore the assistance of the blessed Virgin." Having instructed, during the space of a month, the inhabitants of one village, he called together, ere his departure, the most intelligent amongst them, to whom he gave in writing what he had taught, that on Sundays and Saints' days they might teach the people. He committed to these catechists the care of the churches, which he caused to be built in populous places. Not caring to impose this task on them gratuitously, he obtained a salary for each catechist from the viceroy of the Indies. The Paravas, to whom he thus opened the treasures of reason as well as the comforts of faith, covetous to know more, "sought after him every minute, so that he had not leisure for his own devotions."

Convinced that if there were no Bramins, idolatry would soon decay in all those vast provinces of Asia, "he spared no labour to reduce that perverse generation to the true knowledge of God." Here he was completely foiled: one day, passing by a monastery, where two hundred Bramins lived together, they came out to meet him, filled with curiosity to see the stranger. Mutual courtesies passed, and then, sitting down in the open air, he enquired into the nature of their superstitions. A fine old man, of four score, answered him; he rose and expounded to them his



own faith: they listened earnestly, and when he had concluded, ran to embrace him, and then wearied his soul with such questions as the following, which would have made a less polite or even-tempered man depart, after shaking off the dust of his feet against them. If the soul died not, at what part of the body it went out, after death? If in our sleep we were in a far country, or conversed with an absent person, whether the soul went out of the body at that time? Of what colour God was, black or white? their doctors being divided on that point. He afterwards visited a famous Bramin hermit, who had been instructed in the best academies of the East, and was an oracle to the whole country, and who revealed to his guest, though his confidence was attended with keen remorse, all the hidden mysteries of his faith. He lived in a cave, in a lonely region. Xavier turned sadly away, and sought again his simple and unlearned people, among whom he had now spent fifteen months; and in a few weeks afterwards he returned to Goa.

A seminary had lately been founded at Goa, for the education of the idolatrous youths, in which sixty were assembled, of divers countries, who spoke nine or ten different languages. The want of masters, capable of forming their minds, was quickly felt. Xavier, on his first arriving at Goa, was offered the conduct of this new establishment, which he declined, but made prudent regulations for the government and direction of the scholars. On his return from the Paravas, he brought with him, and placed in the seminary, several young Indians, to be hereafter his assistants. This institution, which he had enlarged, possessed a fair house, a garden, and a magnificent church. He gave it the name of the College of St. Paul, and it was made over to the Society of Ig-

natius; whence the Jesuits were called, as they have been ever since in Goa, the fathers of St. Paul. He remained here but a short time, and then returned with all expedition to his Paravas, with the best provision of gospel labourers he could procure. On landing, he assigned to each of his followers some particular province along the coast, and resumed his beloved toils. His food was the same with that of the poorest people—rice and water. During his visit of a few weeks to a distant part of the coast, a fierce and numerous tribe of robbers, called Badages, having seized on the territory of Paude, which is betwixt Malabar and the coast of Fishery, made an irruption into the latter. The Paravas, unprepared for battle, took to flight, and threw themselves in heaps into their barks, escaping into desert islands; where they fled from the sword, to die of hunger: exposed to the burning heat of the sun, without nourishment, numbers perished daily. Nosooner did the news reach Xavier, in the district where he then resided, than, passing speedily to the western coast, where there was a colony of Portuguese, he earnestly solicited their succour in this his extreme necessity. He obtained twenty barks laden with all manner of provisions, and brought them in person to the scene of misery. The Paravas beheld with rapture the approach of their friend: the dying lifted up their heads, and pronounced his name; those who were able, feebly hastened along the strand, where they had languished without hope. He spoke comfort to them, and when their strength was somewhat recovered, he brought them back to their habitations, from which the Badages had now retired. He raised a subscription among the Christians to recompense their losses, left some missionaries with them, and then bent his steps to the kingdom of Travancore; the Portuguese

having obtained permission of the king that he might preach there. He followed the same methods of instruction which he had used on the coast of Fishery, and with even greater success, the country being more populous, so that as many as thirty churches were built. His zeal under these circumstances was great: he writes, "that in one month he baptized ten thousand idolaters; and that frequently, in one day, he baptized a well-peopled village. It was a most pleasing object to behold, that so soon as those infidels had received the rite, they ran, vying with each other, to demolish the temples of the idols." Incensed to the last degree at his progress, the Bramins now resolved to take away his life. Assassins lay in ambush, and in the silence of the night endeavoured to shoot him with their arrows: on one of those occasions he was wounded. Several houses were burned in a hamlet where he lodged, to ensure his destruction. He was one day compelled to hide himself in the deepest covert of the wood, till the pursuers passed by; and the following night he ascended a high tree, while they searched the forest on every side. There was at last a necessity that some of the Christians should keep guard about him day and night, and they often placed themselves in arms around the house where he had retired.

In his wanderings at this time, there are passages of a high and even dramatic interest. A great multitude, more than any building could contain, gathered one day to hear him: he led them into a spacious plain, to the number of six thousand persons, and then, from an eminence whence his voice could be heard afar off, he preached to them the words of eternal life. There it was also, that when the sun went down, and the coolness of evening was on the plain, he sometimes cele-

brated the Communion under the sails of ships, which were spread above the altar in such a manner that it might be distinguished on every side. In the mean time, the Badages, who had ravaged the coasts of Fishery the preceding year, animated by the thirst of booty, entered the kingdom of Travancore, on the side of one of those mountains which border on the Cape Comorin. Not having, as before, to do with simple fishermen, they came well armed, and in good order, under the conduct of the *naiche*, or lord of Modure, a valiant leader. The people of the maritime villages fled at their approach, and carried into the interior the news of the invasion. The king of Travancore, the most powerful of all the chiefs of Malabar, collected his forces, and marched to meet the enemy. Xavier, as soon as he understood the Badages were drawing near, remembering how they had ravaged his poor Paravas, fell prostrate on the ground in an agony of intercession:—"O Lord," he said, "remember that thou art the God of mercies, and protector of the faithful; give not up to the fury of these wolves, that flock, of which thou has appointed me the pastor: that these new Christians, who are yet so feeble in the faith, may not repent their embracing it. We repose our confidence on Thee!" He arose, and animating with his own daring spirit those who stood around, he bade this band of fervent Christians closely follow him, and, with a crucifix in his hands, he advanced with a rapid step towards the plain where the enemy were marching on. When he arrived within a distance, from which his powerful voice could be distinctly heard, and said to them in a menacing voice, "I forbid you, in the name of the living God, to pass further, and, on his part, command you to return the way you came." The bandits who were in front, were



so struck with the sudden appearance and startling address of Xavier, that they stood still, gazing at him with a superstitious terror. There have been instances of almost incredible effects produced by the desperation of even a single man. These plunderers had doubtless heard of Xavier on the coast of Fishery, and of the miraculous powers imputed to him. Those who were in the rear asked the reason of this delay; answer was returned from the front ranks that they had before their eyes the person who was the mighty priest of his God, habited in black, of a tall stature and menacing aspect, and that the fire flashed from his eyes. A panic spread among them, and, turning about, they marched composedly away, awed by the enthusiasm and indomitable conduct of one—who felt that he stood alone in the breach, between his people and the slaughter. The Christians who had followed him, ran to the villages, to tell of the retreat of the robbers: the king sent for him forthwith, and called him his father and his brother; and, though he heeded not Xavier's exhortations, he gave to his subjects liberty to become Christians if they so desired.

Once more he came to the "coasts of Fishery," the scene of his first labours, and he saw that the people retained their fervour; their first love had not waxed cold, and the two missionaries he had left were faithful to their trust. He called others to their aid, for the churches increased daily. Poor as were the mental endowments of the Paravas, mean and lowly as were their dwellings, there was much in the coast of Fishery to invite the wanderer to linger. The path of Francis was often in the wild and savage, but rarely in the sad and hideous retreats of nature. The isles and shores of the Paravas had a character all their own, such as the seer or prophet

would have loved. The headlands were crowned with hamlets, while beneath, the sea was covered with isles of various size and form; of which a few were beautiful with trees and a rich verdure, even to the water's edge. Amidst the groves that seemed almost to float on the wave, were the homes of the people, and there the church and spire of Christianity lifted her head. The greater part of the islands were naked rocks and sands, and the habitations of the people, who were mostly fishermen, stood on the strand, or on the beetling crags, but even here several chapels were built. One little structure, from the precipice's verge, looked boldly to seaward, as if it claimed the ocean people for its God; while another appeared nestling in some ravine, whose rugged sides sheltered it from the tempest's wing. At noon-day, when the heat was very great, all was still throughout this region. The people were retired to their homes, or to the shelter of the rocks and trees; the atmosphere was faint and breathless; no sound was heard but the beating of the surge, or the dull plash of the boats as they rose and sank with the billow. But at the approach of evening all was animation; the cheerful cries of the fishermen preparing for sea, the families crowding to the shore, the welcome breeze that sets in at this hour: it was the hour of the missionary also, when he gathered the people to the chapel; eagerly they came, men, women, and children. Then were the waste places comforted; then did the desolate rejoice in the Lord: the voice of their melody, or rather of their wild burst of praise, passed over the waters with a solemn and appealing sound. Night was the favourite hour of Xavier; the greater part of it was given to study and reflection:

He meditated much on that lone shore,  
Aiming at glorious things.

When a commanding spirit is let loose on its chosen destiny, how swiftly and richly it can people its own exciting world! His head reclining on the rock, his eyes fixed on the ocean, which he peculiarly loved, Francis often saw, with a prescience that to his friends seemed like a familiar spirit, the veil of the future withdrawn—the chequered, the wild, and terrible future. He saw it with a kindling eye, for he panted for the struggle. There was another quality of his mind, that was of inexpressible avail; namely, its wild sublimity, its insatiate reaching unto the things that are before, that first awoke within him when Ignatius pointed to the thrones of heaven, and never afterwards forsook him. “Eternity only, Francis, is sufficient for such a heart as yours: its kingdom of glory alone is worthy of it: be ambitious, be magnanimous, but level at the loftiest mark.” This passion, as it may be called, was as absorbing as that of ambition to the successful statesman or warrior, filling every faculty, haunting him when asleep or awake, ever expecting great events—as in the vision in Lisbon, when islands, empires, and deserts were presented to him, and he cried out, “Yet more, O God! yet more!” If it had been possible, he would have kept his eyes from slumber, and his thoughts from oblivion; he literally “murdered sleep,” allowing himself only three hours’ repose. “He often,” it is said, “passed the night in the open air; and nothing so much elevated his soul to God, as the view of heaven, spangled over and, sowed as it were with stars:” in that ineffable beauty of an Eastern night, when sea and sky, island and grove, seem like a fairy vision, arrayed in a light that is not of this world. It was to the missionary a season of silence and quiet: no sooner did the morning break on the waters, than he surren-

dered every hour and moment to the calls of others; the Paravas quickly gathered round to be instructed, or talk with him; numbers crowded to the chapels: the day did not pass without two or three sermons or exhortations; and when night came again, the soul panted to be alone: how welcome, when the clash of tongues, and importunate demands, and hurrying footsteps paused at last, and he heard no sound save the plaintive song of some lonely fisherman, and the low dash of his oar as he hastened to the land. In these solemn moments, he was like the prophet, intensely looking forth, and calling from on high, “Watchman, what of the night? Watchman, what of the night?” and he answered and said, The graven images of her gods he hath broken to pieces; within a year all the glory of the heathens shall fail.”

On this coast he received an embassy from the isle of Manar, to which he instantly went: very many of the Manarois became Christians, for which they suffered martyrdom. The king of Jafnapatam, as the northern part of Ceylon is called, who hated Christianity, sent some troops over to Manar, and put all the converts, men, women, and children, to the sword, who refused to save their lives by forsaking their faith. Xavier, when he heard of this event, envied their fate.

The town of Malacca, which he first visited in September, 1545, was the resort of Persians, Arabs, and Chinese, people from Pegu, Sumatra, and Java, and was soon a favourite scene of his mission. “There is here an eternal spring, notwithstanding the neighbourhood of the Line: a main business of the people is in feasts, music, and perfumes; there are the plantations of palm trees, and fair gardens. Even the language participates of the softness of the country; ’tis called the Malaya



tongue, and, of all the Orient, 'tis the most delicate and sweet of pronunciation." The reputation of the stranger having reached this place, the people, on his landing, ran in crowds to gaze at him; he found in the town a horrible corruption of manners. The Portuguese, who lived here at a distance both from the bishop and viceroy, committed all manner of crimes. Avarice, intemperance, sensuality, and forgetfulness of God, were every-where predominant, and the habit only distinguished the Christian from the infidel. It is greatly to Xavier's praise, that, though his mission was peculiarly to the heathen, he ever gave his first and unwearied efforts to the Europeans; justly considering that those of his country and faith had a more dear and imperative claim on him. Once more the bell was in requisition; in the cool of the evening, as the people were seated at the door, or smoking in the shade of the trees, they heard the clang of the bell, and Xavier drew nigh, crying with a loud voice, "Pray to God for those who are in the state of mortal sin." By this novel mode, he drew the attention of many. "Seeing the ill habits of their minds, and that the disease was like to be inflamed if violent remedies were applied, he tempered more than ever the ardour of his zeal. Though he had naturally a serene countenance, and was of a pleasing conversation, yet all the charms of his good humour seemed to be redoubled at Malacca, insomuch that his companion, Deyro, could not but wonder at his gaiety and soft behaviour." No sooner did he acquire some ascendancy in the town, than he resolutely began a reformation of morals: courtesans were thrust, without ceremony, out of doors, or turned into lawful wives. Young women went about the streets in the habit of men; but this established custom he abolished, for

it occasioned great scandal. As for the children, who learnt songs of ribaldry, he set up little altars in the streets, around which they sung together the hymns of the Catholic church. He succeeded also in restoring the practice of confession, which was almost entirely lost. "In a few months men and women crowded the tribunal of holy penitence." He laboured to address the people in the Malaya tongue, but he had small success among either the idolaters or Mahometans, and accordingly he embarked for Amboyna, a voyage of six weeks. The first introduction of the gospel into the island was successful. A considerable portion of the natives became Christians, and he built churches in the villages, making choice of the most reasonable, the most able, and the most fervant, to be masters over the rest, till there should arrive a supply of missionaries. After he had passed several months in this place, he sailed to the Moluccas, and, weathering a terrible storm, landed in the island of Ternate, where he found the Christians as depraved as in Malacca. The conversion of an illustrious Saracen lady influenced many of the people. Neachile, widow of Boliefe, king of Ternate, was a woman of great wit and generosity, and a mortal enemy to the Portuguese, who had taken away her dominions, and left her with the bare title of a queen. By their intrigues, the three princes, her sons, lost their liberty and their lives. Her unhappy fortune constrained her to lead a wandering life from isle to isle, and, having returned to Ternate about the time of Xavier's arrival, she lived there without authority and without splendour, "retaining still, in her countenance and behaviour, somewhat of that haughty air which the great sometimes maintain, even in their fetters." Xavier gained access to her, and, in his first conversa-

tion, gave her a great idea of the kingdom of God, "yet withal he informed her that this kingdom was not difficult to obtain, and that, once in possession of it, there was no fear of being after dispossessed. 'Tis true, that as she was indued with a great wit, and was very knowing in the law of Mahomet, there was some need of argumentation." The Saracen princess, who had no hopes remaining of aught on earth, at last turned her thoughts and desires towards heaven. "She submitted to the grace of Jesus Christ, and was publicly baptized by the name of Isabella." Xavier, who used much pains and caution with people of clear intellect or superior rank, was not satisfied with barely making her a Christian. Perceiving in her a nobility of soul as well as a great tenderness of conscience, he cultivated these qualities with admirable care; leading her onward by degrees to the most sublime and most perfect paths of a spiritual life. Having himself experienced the curse of pride, and feeling its risings still within, he was careful to break down the haughty and resentful spirit of the Saracen lady, by inculcating forgiveness of her oppressors and gentleness amidst complicated injuries. So that Neachile, under his guidance, arrived at an eminent piety; united to God in her retirements, and loving the deeds of charity to her neighbour, she was more esteemed by Indians and Portuguese, than when she sat upon the throne in all the pomp and power of royalty.

About this time, Xavier heard speak of certain isles distant sixty leagues eastward, which were called Del Moro. The gross ignorance and brutality which were said to characterize the people, excited in him a strong desire to visit them. His friends eagerly opposed the design, and represented that the country was as hideous as it was barren, and ac-

cursed by nature with burning mountains and frequent earthquakes. He was assured that the people were cruel and faithless beyond all the barbarians in the world; and that they fed on human flesh; that when they made a sumptuous feast, they begged of their friends to send them an old unprofitable father to be served up to their guests, with a promise to repay them in kind. Perceiving their entreaties of no avail, they obtained from the governor of Ternate a decree, forbidding, on severe penalties, any vessel to carry him to the isles Del Moro. He seriously resented this usage, and expostulated with his friends in a strain, in which was apparent the once eloquent lecturer. "Who will dare," said he, "to confine the power of almighty God—and have so mean an apprehension of our Redeemer's love and grace? Are there any hearts hard enough to resist his influences, when it pleaseth him to soften and change them? Can they stand in opposition to that gentle yet commanding force, which can make the dry bones live? Shall He who has provided for subjecting the whole world by the cross; shall he exempt this petty corner of the earth, so that the isles Del Moro shall receive no benefit of redemption. If those isles abounded in precious woods and mines of gold, the Christians would have the courage to go thither, nor would all the dangers of the world be able to affright them. They are base and fearful, because there are only souls to purchase. And shall it then be said that charity is less daring than avarice? You tell me they will take away my life, either by the sword or poison, but this is a favour too great for such a sinner as I am to expect from heaven. Whatever torments or death they prepare for me, I am ready to suffer a thousand times more for the salvation of one soul. Remember the words of Jesus Christ—'He who is



was sin, and their worship accursed. There was a little rocky dell, to which he probably retired, apart from the multitude, and there he planted a banyan tree, that hereafter it might be a shadow from the heat to himself or to others. It grew to be a vast and noble tree, and many years afterwards, a band of Catholics about twenty in number, came and built their homes around it. The beauty of the tree did not draw them hither, but the love of him who had planted it. *His* hand was now cold in the grave, but here he had prayed for mercy: his head had been pillowed on the rock, when, neglected by all, repulsed from the gates of the temple, the iron had entered into his soul. If time is to be measured by the moving accidents of our life rather than by its years, Xavier was already an aged man. How rich were the chambers of his memory, how wild their imagery! In the space of two years only we see him bearing succour to the famishing Paravas, who wandered on the forsaken isles, like so many spectres, dying fearfully; again, he stands in the midst of a host, covering the plain, whom he calls to the living God, and, when the sun goes down, erects his altar in the door of the tent; on the same plain he confronts the army of the Badages, and turns aside their fierceness: the sound of his bell is next heard in the streets of Malacca: and his voice in the palace of Neachile, arguing on the Koran, gently yet surely leading her proud spirit to the humility of Christ. A few months afterwards he is on the bloody shores of Del Moro, nearly stoned to death, yet disputing every inch, with the "powers of darkness, and men even worse." Up the burning mountains he leads them, even to the crater's edge, and there menaces them with the fire that shall never be quenched. A scene suited to Martin's pencil! The figures of

Xavier, and the assembled savages, on which the glare of the flame flashed at intervals; on the features of many are seen cruel rage and revenge, yielding to the terror excited by his tremendous representations, while others have "their joints loosed" beneath conscious guilt and remorse. He spreads his sail, and we next see him in the lone isle of Rammissuram, and at length scorned and neglected, he repairs to a little dell, and seeks comfort, like the prophet, in his tree, that was not, like the gourd, to wither in the night. Even at this day, although nearly three centuries have passed, the community of Catholics still dwell in this dell: their fathers came and dwelt there, because of the tree that Xavier had planted, and thus will it be for generations to come. The noble banyan is hallowed, its shadow at noonday is dearer to them than that of their own vine and fig-tree: they have a chapel near, but they often prefer to come and worship beneath the branches, and they love to partake of the communion there: old and young, fathers, mothers, and children, kneeling around, like one large family, bless the memory of Francis, and mingle his name in their prayers. Can any monument be more durable? can the sight of marble, gold, or brass, be half so beautiful, so affecting?

Again passing over to Ceylon, he sailed, with an ambassador of the infidel king of Jafnapatan for Goa, where he arrived March 20th, 1548. Finding that the new Viceroy of the Indies, Juan de Castro, was in the Gulf of Cambaya, he embarked anew. "Castro had never seen Xavier, but from all he had heard related, had an earnest longing to behold him. He received him with all honours, and consulted him on some difficult affairs of state." In Goa, he lived in the college of St. Paul, where the number of students in-

find repose, but he must first seek God in true religion. He instructed, he prayed with and for him, till his mental terrors passed away, and even the sin of blood cruelly poured forth, was no longer a burden heavier than he could bear. But that his conversion might be more solid, he thought it best to send him and his servants to the seminary of Goa, there to be more fully taught before their baptism.

Xavier next sailed for the Cape Comorin, Manapar, &c., to inspect the various churches, and made Antonio Criminal the Superior of the whole: and having assembled the scattered ecclesiastics, "with all the labourers in the gospel, he examined their several talents and virtues, in familiar conversation, by causing them to give an account of what passed betwixt God and their own hearts. He then ordered every one of them, with all possible care, to apply himself to the Malabar language; and he directed Henriquez to compose an exact grammar of it, according to the method of the Greek and Latin grammars, which was accomplished in less than a year. And at the same time, in order that the conduct of the missionaries might be uniform, and that the same spirit might animate them all, he gave them a series of rules in writing." These rules evidence the clear and sagacious understanding, the fine and compassionate temper of Xavier; they possess also a frequent felicity of style, a rare accomplishment in a missionary. In conclusion he thus adjures them, "do all things in your power to make yourselves beloved by the people, for by that you will be able to do more good among them, than by being feared. Decree no punishment. Should man or woman make a pagod or idol, banish them from the village. Considering how lately they have embraced the faith, and what assistance is wanting to

them to live like good Christians, 'tis only to be admired that they are not more vicious. Testify great affection to the children who frequent the schools, pardon and wink at their faults sometimes; be careful that they respect the temples of our Lord. What I can never sufficiently repeat is, that whatsoever voyage you shall make, and wheresoever you shall be, you shall endeavour to gain the love of all people, by your good offices and fair demeanour, by which means you will have greater opportunities for the gaining of souls."

The affairs of this mission being regulated, he desired to pass into the isle of Ceylon. He remembered the blood of the martyrs shed by its king in Manar two years before, and, going to the tyrant, he upbraided him with his cruelty. The latter, being fearful that the viceroy would make war upon him, permitted Xavier to explain to him "the mysteries of the christian faith." Perceiving that he had to deal with a faithless barbarian, he advised him to contract an alliance with the Portuguese, whose arms would secure him against his enemies and the revolt of his subjects. The king of Jafnapatam consented to receive a body of Portuguese soldiers, to be maintained at his own expense.

It was probably at this time that he visited the little isle of Ramissuram, opposite to Ceylon, where a famous shrine drew every year to the spot countless votaries. The isle was sandy and barren, and on it was a rich and lofty pagoda, where a great company of priests lived luxuriously, and there was no hamlet, or village, or even a solitary home. Xavier saw the multitudes coming on like a vast army, and he adjured them to turn to the living God—but in vain! They had come, hundreds, even thousands of miles to the island temple, and they would not hearken to a stranger, who said their labour



lights; and these consolations of the soul are so pure and exquisite, and so constant, that they take from me all sense of my corporal sufferings." At last he left the barbarous shores, and, when far out at sea, they could discern the volleys of flame and smoke from the mountains. "I imagine," he said, "that the isles Del Moro will soon be called the isles of martyrdom, and that those who desire to shed their blood for Christ, may anticipate their future joy." Sailing hence to the Moluccas, he landed at Ternate, at the intreaty of whose people he remained several months, seeking the conversion of Cacil Aerio, the king of the Moluccas, a son of Boliefe, the late prince, by one of his mistresses. He had been just raised to the crown by the Portuguese, and he often harkened to the missionary as if he would obey his words. "But the sweet enchantments of the flesh are often an invincible obstacle to the grace of baptism." In spite of every remonstrance, he began a persecution against his Christian subjects. It first fell on his mother-in-law Neachile, the former queen, and faithful convert of Xavier; all her remaining patrimony was taken, and she was reduced to extreme poverty during the remainder of her days. Her faith supported her, believing the words of her teacher, that she was thus happier in the loss of all things. As the time of departure drew near, Xavier composed, in the Malaya tongue, a voluminous instruction, touching the belief and morals of Christianity. Numerous copies were taken, which were spread about the neighboring isles and shores, where it was read on holidays in the public assemblies, and the converts listened to it as coming from the mouth of the "apostle of the Indies," which title was long since given him. They followed him in crowds to the shore, begging his blessing, and beseeching

him with tears, "that, since he was resolved on going, he would make a quick return." He delivered to them a brief address from the side of the vessel. As he ceased speaking the ship set sail, and at that instant a universal cry was raised on the shore. "That last adieu went to his heart."

On his arrival at Malacca, he found three missionaries, Reyra, Ribera, and Nugnez, going to the Moluccas. They had come out in the last fleet, with seven other ecclesiastics of the Society, in obedience to the letters he had written. Several of them were already left on the coast of Fishery, "to cultivate those new plants of Christianity, which were so beloved by Xavier." Ignatius and the pope, Paul the Third, had paid a prompt attention to his requests. While at Malacca, a Japanese, by name Anger, earnestly sought him out. He was rich, of a noble extraction, and about thirty-five years of age. He had slain another gentleman in a quarrel, or from motives of revenge, and had fled his native city of Cangoxima, haunted by terror and remorse of conscience. He had first withdrawn to the mountains and caves of the solitary bonzes or hermits, in hopes to assuage his anguish, but neither the solitude nor the conversation of those recluses could give him tranquillity. Becoming acquainted with some Portuguese merchants who traded to Cangoxima, he mentioned the distress of his mind to them. They said there was at Malacca a man, eminent for his holy life. Francis, their friend, who had deep experience in the concerns of the soul, and they urged his taking the voyage. The distance was eight hundred leagues; but, attended by two servants, Anger left his home and family. On arriving at Malacca, Alvarez conducted him to the presence of Xavier, who poured the balm of mercy and sympathy into his spirit, and assured him he should

willing to save his life, shall lose it; and he who loses it for my sake, shall find it. Believe me, dear friends, though this evangelical maxim is in general easy to be understood, yet when the time of practising it calls upon us, clear as the text seems, it becomes obscure, for then it is seen how frail and feeble is human nature."

In these dreary isles he endured all imaginable miseries;—hunger and thirst, neglect, hatred, a cruel doom hung every instant over him. Hitherto he had complained of the continued prosperity of his career. Never did a man exist who loved suffering for its own sake, more than Xavier. It was fortunate for the peace of Christendom, that he lived not in the days of St. Bernard of the last crusade. His buoyant and fearless heart, that arose more strong and exulting from wasting sicknesses, from repeated shipwrecks, wounds, and pains, would have led forth the chivalry and enthusiasm of Europe to his loved Palestine. In the first isle where he landed, he found on the shore the bodies of eight Portuguese, freshly massacred. The barbarians fled at sight of the strangers, believing they were come to revenge the death of the Christians. Xavier followed them into the woods, and by the mildest assurance, in the Malaya tongue, prevailed on them to return to their villages. He then began his work, by singing aloud through the streets, and afterwards he expounded to his savage audience, "and that in a manner so suitable to their barbarous conceptions, that it passed at last into their understanding." There was neither town or village that he did not visit, till at last Crosses began to rear their heads, and then a few churches. Xavier's mode of impressing the minds of this people, is a curious proof of his excellent tact, a quality as useful to a missionary as to a finished man of

the world. "To engage these new Christians, who were gross of apprehension, and had lived in deeds of violence and blood, to lead a holy life, he threatened them with eternal punishments, and made them sensible of what hell was, by those dreadful objects which they had before their eyes. For sometimes he led them to the brink of those gulfs which shot vast masses of burning stones into the air with the noise and fury of a cannon, and at the view of those flames which were mingled with a dusky smoke that obscured the day, he explained to them the nature of those pains which were prepared in an abyss of fire. He even told them "the gaping mouths of those burning mountains were the breathing places of hell."

The most rebellious of the islanders were the Javares, a rugged and inhuman people, who lived in caves and forests; hating the instructions of the pastor, they laid several ambushes for him, and one day when he was explaining the rules of morality to them out of the gospel, by a river side, they were so provoked, that they cast a shower of stones, hoping to have slain him. The river was broad and deep, and the isles Del Moro would have been his grave, but there was lying on the bank a great beam of wood, on which he sprung, and, pushing it instantly from the bank, was carried down by the stream out of reach of their fury, till he gained the opposite shore. His partial success, even against hope, he thus depicts in a letter to Ignatius:—"The dangers to which I am exposed, and the pains which I take, are the inexhaustible springs of spiritual comfort, insomuch that these islands, bare of all wordly necessities, are the places in the world for a man to lose his sight with the excess of weeping. But they are tears of joy. I do not remember ever to have tasted such interior de-



creased daily. Anger, the Japanese, was among them, who, after careful instruction, was baptized by the bishop D'Albuquerque, together with his attendants, and received the name of Paul de Sainte Foy. The conversations which Xavier had with him, as well as with some Portuguese merchants, first inspired the missionary with the idea of going to Japan. His few leisure hours were given to retirement and meditation: he appears, after he began his mission, to have read but few books, for he had not time; the garden of the college was his favourite walk, where a little hermitage was set up for his exclusive use. The book he studied day and night was the human heart. Every day he went forth to visit the hospitals and prisons to succour the distressed; and the people saw that his far wanderings had made his charity burn the brighter. With heart-felt gratitude he perceived that the gracious change God had wrought in the city was not a transitory one. The magnificent church was filled with an attentive auditory, and parents were anxious for the education of their children. Five more missionaries arrived in a vessel from Mozambique, among whom was Gaspar Barzæus, the ablest of his auxiliaries. As the time drew near for his departure, entreaties and persuasions were used without ceasing, to divert his resolution; but Japan was his chosen field of action. He supplied the various stations with all the available pastors, and as several of the students in the seminary of St. Paul were now able to instruct others, they were ordained and sent forth; even some of the Indians whom he had brought from Travancore and the Paravas, had made such advances, as to be qualified to address their countrymen. The Viceroy, Juan de Castro, fell sick, and Xavier and he, who had lately consulted on the affairs of state, now

"spoke of death, and the great concerns of eternity." A decree came from Lisbon, to prolong the government of De Castro for many years, who had great talents, and was much beloved. But while the city rejoiced at the news, the dying Viceroy, hearing the discharges of artillery exclaimed, "How deceitful is this world, to load us with honours, when we have but an hour to live!" He would not let Xavier leave him, but, as life ebbed away, continued to fix his eyes on him, "who had the consolation to see a great man of this world expire with the sentiments of a saint."

He now looked on the fields, white unto the harvest, and reflected that many, very many missionaries were yet wanting, while thousands of ecclesiastics were living at home, at ease. Under these impressions he wrote the following letter to the king of Portugal:

"May your majesty be pleased a little to inspect your incomes from the Indies, and, after that, look over the expenses which are made for the advancement of religion, and, having weighed all things equally on either side, you may make a judgment if what you bestow bears any proportion to what you receive. My imagination represents to me, in a lively sort, the complaints which the poor Indians send up to heaven, that out of so vast a treasure, with which your estate is enriched by them, you employ so little for their spiritual necessity. I beg and adjure your majesty, by the love which you ought to bear to our blessed Lord, and by your zeal for his glory, to send next year some preachers of your faithful subjects to the Indies, men of known virtue, and exemplary mortification. The hour draws nearer, perhaps, than you think, that fatal hour, when the King of kings and Lord of lords shall summon you to judgment, and say,

"Give an account of your administration."

Having assembled the ecclesiastics and students, together with many of the merchants and gentlemen of Goa, in the hall of the college, he addressed them as if for the last time; and seeing that many sorrowed on account of his departure, "Has Providence," he said, "preserved me from the swords of the Badages, and the poisons of the isles Del Moro, to abandon me in other dangers? India is not the boundary of my mission: in coming hither, my design has always been, to carry the faith even to the utmost limits of the world. I see nothing more sweet in this world, than to live in continual danger of death, for the honour of Jesus Christ. It is, indeed, the distinguishing character of a Christian to love the hardships of the cross, rather than the softness of repose." He established Paul de Camarine, Superior-general in his place, and Antonio Gomez, rector of the seminary at Goa. He sent Gaspar Barzæus to Ormuz, an important station, in the Persian gulf. "Preach to the people," he said, "as frequently as you can; for preaching is an universal good; and, amongst all evangelical employments, there is none more

profitable. Beware of doubtful propositions. Take for the subject of your sermons, clear and unquestionable truths.

Set forth the enormity of sin, by setting up that infinite majesty and goodness which is offended by the sinner. Imprint in souls a lively horror of that sentence, which shall be thundered forth at the last judgment. Represent, with all the colours of your eloquence, those pains which the damned are eternally to suffer. Let not those who neglect their salvation sleep in security, as if they had no cause of fear. Threaten the more stubborn sinners with the wrath of God. Tell them that their days shall be shortened, that their sun shall go down at noon; and that their immortal souls shall be fuel to the everlasting fire. Let these considerations be followed by that blessed one of the cross, and the death of the Saviour of mankind,—but you are to urge this in a moving, pathetic manner; by those figures which soften and subdue the heart—even to the drawing of tears from the eyes of your audience."

He embarked for Japan in April 1549, in a galley bound to Malacca, where all rejoiced to see him again.

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# HISTORY OF THE LIFE OF OUR LORD JESUS CHRIST, FROM HIS INCARNATION TO HIS ASCENSION ;

FROM THE FRENCH OF FATHER DE LIGNY.

BY THE REV. CHARLES CONSTANTINE PISE, D.D.

## CHAPTER V.

*Manifestation of John the Baptist, and his Preaching.—Baptism of Christ.  
—Fast and temptation in the desert.—Testimony of John.—Andrew and  
Peter called for the first time.—Vocation of Philip and Nathaniel.*

JESUS remained concealed, thus, until about his thirtieth year. His Precursor, led by divine inspiration, had dwelt in the desert from his childhood. Destined to the sublimest ministry to which mortal man had ever been called, God disposed him for it by retreat and austerity of life. His garments were made of the camel's hair, he wore a leathern girdle about his loins, and his food was locusts and wild honey.\* He looked forward to, and doubtless hastened, by his vows, the day of his manifestation, which was to be the dawn of the great light that was to break upon the world. That moment, so long desired, at length arrived : and when heaven and earth

were all attention to the wonders soon to be developed by the Omnipotent. In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, Herod tetrarch of Galilee, Philip, his brother, of Iturea and the country of the Trachonites, and Lysanias of Abila, under the Pontificate of Annas and Caiaphas,† “the word of the Lord was made unto John, the son of Zachary, in the desert,” according to what was written by the prophet I saias: *I will send my angel before thy face, who will prepare thy way before thee.* John commenced preaching in the deserts of Judea, who came unto the country about the Jordan, baptizing,‡ and preaching penance for the re-

\* Pliny and other ancient authors mention a kind of locusts which constituted the ordinary nourishment of the common people among the oriental nations.

† Annas, and his son-in-law, Caiaphas, exercised by turn, the office of High Priest, each for the space of a year, by an agreement approved by the Roman government which,

exercised unbounded power in Judea. This explanation is confirmed by the expression of St. John, who, speaking of Caiaphas, says : *he was High Priest for that year.*—John xi.

‡ The baptism of John was a religious ceremony, by which his disciples professed to practise penance. It did not confer the remission of sin : but disposed to it by the

mission of sin saying: do penance, for the kingdom of heaven is approaching.\* For, it is, in like manner, of him that Isaiah speaks, when he foretells, "the voice of one crying in the desert, prepare ye the ways of the Lord, make straight the ways of our God."†

At the noise of his first preaching, the people were attracted in crowds around his person, from all Judea, from Jerusalem, and the neighbouring country: they came confessing their sins, and received baptism in the waters of the Jordan. Even the Pharisees and Saducees were among the number who desired to be baptized: but he styled them a race of vipers, and bade them bring forth fruits worthy of penance. "Say not," he exclaimed, "Abraham is our father: for I say unto you that out of these stones God can raise up children of Abraham.‡ Even now the ax is laid to the root of the trees. Every tree that bringeth not forth good fruit shall be cut down and cast into the fire." The people then enquired what they should do? His answer was: "he that hath two coats let him give to him that hath none, and he that hath meat, let him

do in like manner,"§. The Publicans, too, asked what they should do! "Do nothing more than that which is appointed you," was his wise reply.|| And the soldiers, likewise, demanded: "what shall we do?" He said, "do violence to no man, neither calumniate any man, and be content with your pay."

As the people began to be persuaded that John was the Christ,\*\* he addressed them in these terms: "I indeed, baptize you with water: but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose: he shall baptize you with the Holy Ghost and with fire,†† whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire."

Meanwhile Jesus quitted Nazareth, and went to the Jordan to be baptized by John. The Precursor "stayed him, saying: I ought to be baptized by thee, and comest thou to me?" To whom Jesus replied: "suffer it to be so now. For, so it becometh us to fulfil all justice." When John made no more opposition.†† Jesus was baptized in the

penance which should accompany it, and which became the proximate disposition for the baptism of Christ, by which sin was forgiven. The baptism of John preceded penance, that of Jesus Christ followed it. *Do penance and be baptized*, was the language of Peter—(Acts II). The former did not properly belong either to the old or new law: it was a medium between both; and participated of both, as the twilight participates both of day and night.

\* Heaven, hitherto closed, is again to be opened. St. John begins by disabusing the Jews of a prejudice they entertained that Christ's kingdom was to be earthly.

† A metaphorical expression, derived from the custom of levelling and even adorning the roads over which kings were to pass.

‡ The true children of Abraham are the emulators and heirs of his faith. These God could produce out of those not of the race of the holy Patriarch. The vocation of the

gentiles is insinuated by these words.

§ Each profession has its peculiar duties. Aims-deeds oblige all who have the means of performing them.

|| Not, indeed, that this was sufficient to be saved: but the reply was relative to the profession of those who asked advice. Besides, John could easily believe that they would abstain from every other vice, if they abstained from that to which they were most subject.

\*\* A too great esteem for the Preacher or Director has been, more than once, an occasion of error and heresy.

†† This is the fire that descended on the Apostles on the day of pentecost; the same with which the Holy Ghost continues to purify the hearts of the true faithful.

‡‡ True humility may resist, at first, the designs of providence to confer honourable distinctions: but if God persists, it obeys; because if it were not obedient, it would not be true humility.



waters of the Jordan, and when he came out of the river, the heavens were opened, and he saw the spirit of God descending as a dove, and coming upon him. And a voice was heard from heaven, saying: "Thou art my well-beloved Son in whom I am well pleased."\* We have said that Jesus was now about thirty years old, and passed for the son of Joseph.

The baptism which he received was not a ceremony without effect; but, as it has been said, a profession of penitence. He wished to exercise rigours towards his own person, and shew by his own example what penance should be prescribed by his Church to her members, during all succeeding ages. He left the Jordan, under the impulse of the Holy Ghost, and retired into the desert, to be tempted by the devil.† There he spent forty days and as many nights, without eating. "He was tempted by Satan, and lived among the beasts."‡ After that time, he was hungry, and the tempter approaching, said to him: if thou art the Son of God, command these stones to be made bread. Jesus replied: it is written, "not in bread alone doth man live,§ but in every word that proceedeth from the mouth of God." He makes use of scripture

to repulse the enemy: and the text he cites expresses the confidence we should repose in Providence, in the different necessities of life. Satan, on his part, attempted to wield the same arms against the Son of God: and, after having attacked him on what he deemed his weak point, that is to say the hunger he then endured, he shifted to his strong, which was his confidence in God, aided by the sacred scripture. He led him to the holy city, and placed him on the pinnacle of the temple, and proposed that he should cast himself down; for it is written,|| *he hath given his angels charge over thee to keep thee in all thy ways: in their hands they shall bear thee up, lest thou dash thy foot against a stone.*" "It is written, likewise," replied Jesus, "thou shalt not tempt the Lord thy God."\*\*

After this answer, Satan saw that his artifices were vain: but still determined to make a stronger attack—to combine all temptations in one. He conducted Jesus to a high mountain, and displayed before his eyes the kingdoms of the world, and all their glory,†† and said to him all these things will I give unto thee; all this power, and the glory of these empires: for they have been put in my hands, and I give them to whom

\* These are the words of St. Mark, ch. i, v. 11, and St. Luke, ch. iii, v. 22. St. Matthew makes the voice say: "*this is my beloved son,*" &c. It appears that St. Mark has given the sense, and the two others the words themselves.

† He who is strength itself might go to face the enemy: those who are weakness itself cannot do better than fly from his attacks. Jesus Christ here is our model of resistance, only when we cannot escape from the contest.

‡ This is the expression of St. Mark. It is generally understood that this temptation occurred after his fast. Some, however, are of opinion, that his temptations continued during the entire forty days; and of which, the three specified were the last and most formidable assaults.

§ Deuteronomy, ch. viii, v. 3.—God does not require bread to nourish man: he can do it with what he pleases. with the manna, which was nothing more than a kind of condensed dew, he sustained a nation during forty years. For, it was on the subject of the manna that it is written in Deuteronomy: *He afflicted thee with want, and gave the manna for thy food, which neither thou nor thy fathers knew; to shew that not in bread alone doth man live, &c.*

|| Psalm xc, vs. 11, 12.

\*\* Deuteronomy 6.

†† This word induces us to believe that Satan, skilled in the art of illusion, exhibited to his view a picture of all the kingdoms of the world, with all that they possessed most capable to charm the eye, or tempt the heart.

I will.\* “Depart from me, Satan,”† Jesus returned, for, it is written: “the Lord thy God shalt thou adore, and him only shalt thou serve.” The Devil departed from him for a time,‡ and angels came and ministered nourishment to him.§

It appears that in going out of the desert, Jesus crossed over the Jordan; and John had also past from the opposite side of the river, driven, it may be, by the persecutions of the Scribes and Pharisees, on whom his preaching had made little effect. For the manner in which Jesus speaks of the precursor, on more than one occasion, leaves no room to doubt that he had met with much ill treatment, which must not be confounded with what he had to suffer at the hands of Herod. Nevertheless, whether they had changed their opinions in his regard, or whether they wished to disabuse the people of the idea that John might be the Messiah, or whether they had been informed of the testimony he had rendered of another, they endeavoured to prevail on him to desist from preaching and baptizing, as one not endowed with the character which authorised these functions; or in fine, supposing that he declared himself the Messiah, to make this a crime and a subject of

condemnation, as they subsequently did in the person of Christ, or whatever motive they might have had, they sent from Jerusalem Priests and Levites to interrogate him concerning his character. Who art thou? they asked. He explicitly affirmed, I am not the Christ. Who, then, art thou? they persisted. Tell us, that we may give an answer to them who sent us. Art thou Elias?|| I am not. Art thou a prophet? No. Whom, then, dost thou make thyself? I am the voice of one crying in the wilderness, make straight the ways of the Lord, as the Prophet Isaiah saith.

The messengers who had been sent were of the sect of the Pharisees. They put a new question to him: If thou art neither Elias or the Prophet, or the Christ, why dost thou baptize? John answered, I baptize in water; but in the midst of you standeth a man whom ye know not. He it is who is to come after me, and was before me, the latchets of whose shoes I am not worthy to loose. All this happened at Bethania,\*\* where John was baptizing.

The next day, on seeing Jesus, John exclaimed, “behold the Lamb of God,†† behold him who taketh away the sins of the world. This is

\* This trait would be sufficient to unveil the father of lies. Perfidious as he is, he promises every thing, and bestows nothing. But if he could dispose of all the empires in the world, he would give them all for one only soul: he knows its value better than we.

† This is the tone with which we should meet a proposal to commit sin.

‡ Whether he was again attacked by Satan in person, or whether this be said in reference to his future persecutions from those who were the ministers of Satan, we cannot decide. For the Evil Spirit and his agents never rest: unrelenting rage is, perhaps, the surest mark by which the evil spirit and his agents may be discerned.

§ This repast is the image of the feast which God bestows on a soul that has conquered. The moment which follows the victory over a great temptation is the most delicious of all moments.

|| John was not Elias in person, but he was in the sense that he had his *spirit* and *virtue*. He was not a prophet, in as much as he did not announce future things; but he announced and pointed out the Messiah present, whom he knew by the revelation of the Holy Ghost, and in this sense, he was a prophet, and more than prophet. John says he is neither Elias nor the prophet, in the sense in which he is neither one nor the other. In asserting contrary things, he does not contradict himself; and he teaches us how we should speak of another, and of ourselves.

\*\* This must not be confounded with another town of the same name not far from Jerusalem, the abode of Lazarus and his sisters Mary and Martha.

†† He is called Lamb, on account of his meekness; Lamb of God, because he is the victim whom God gives, and the only one whom he receives, for the expiation of sin.



he of whom I said, after me there cometh a man who is preferred before me: because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And John gave testimony, saying, I saw the spirit coming down as a dove from heaven, and he remained upon him: and I knew him not. But he who sent me to baptize with water, said to me, he upon whom thou shalt see the spirit descending and remaining upon him, he it is that baptiseth with the Holy Ghost; and I saw, and gave testimony that he is the Son of God.”\*

The following day, John being still there with two disciples, saw Jesus pass, and again cried out, “behold the Lamb of God.” And the two disciples, hearing this, followed Jesus.† Who said to them, “What seek ye?”‡ They answered: “Rabbi, (which signifies Master,) where dwellest thou?” He replied, “Come and see.” And they went and staid with him, that day.§ Andrew, the brother of Simon Peter, was one of the two, who followed him. And afterwards meeting his brother, “we have found the Messiah,” he said: and he took him to Jesus, by whom he was received with these remark-

able words: “thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.”

On going, the next day, to Galilee, Jesus met Philip, and said to him, follow me. Philip was from the city of Bethsaida, the native place of Andrew and Peter. He met Nathaniel and said to him: “We have found him of whom Moses in the law and the prophets did write, Jesus the son of Joseph of Nazareth.” It was on this occasion, that Nathaniel made use of those famous words: can any good thing come from Nazareth?|| “Come and see,” was the answer of Philip. As soon as Jesus beheld Nathaniel, he exclaimed, behold an Israelite, indeed, in whom there is no guile. Whence knowest thou me? asked Nathaniel. Before Philip called thee, said Jesus, when thou wast under the fig tree I saw thee. Rabbi, returned Nathaniel, thou art the Son of God, thou art the King of Israel! Jesus answered, because I said I saw thee under the fig tree, thou believest; greater things than these shalt thou see. Amen, Amen, I say to you, you shall see the heavens opened, and the angels of God ascending and descending upon the Son of man.

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\* The Holy Ghost did not descend visibly on Jesus Christ, until after he had received baptism. John, who, through humility, refused to baptize him, knew him by revelation. But he does not speak of that revelation which might have been contested, and he alleges only the descent of the dove, which was the sign which God had given to him; which was the assurance of the truth which had been revealed; and which was witnessed by as many persons as had been baptized.

† Jesus wished to be indebted for his first disciples to his Precursor; whose testimony was a supplement of his miracles. He did this to honour the ministry of John: for after this juncture, Christ had no further need of it; which he evidently shewed, when,

at the same time, he attracted Philip to his service, by these two words, *follow me!*

‡ It was not ignorance on the part of Christ that induced him to ask this question; but to adapt himself to our mode of conversation, and to give those whom he interrogates the opportunity of making a becoming reply. This remark will apply in all similar cases, as the above.

§ Jesus had a retreat in the neighbourhood; but no house that he called his own: justly, therefore, might he say, *the Son of man hath not whereon to repose his head.*

|| Not only because the place was so small, but, likewise, on account of the bad character of the inhabitants, whose conduct was brutal, if we judge by their treatment of Jesus Christ.

FOR THE CATHOLIC EXPOSITOR.

## THE CHAPEL OF THE BLESSED VIRGIN,

ATTACHED TO ST. PETER'S CHURCH, BARCLAY STREET.

Here from the busy world I have with-  
drawn,  
Pouring my heart's sad overflowing forth  
In fervent prayer; there seems a brighter  
dawn  
To rise upon the face of clouded earth,  
And, in my heart where there had been a  
dearth  
Of feeling, come there like a clear stream  
gushing  
The rays of peace, of hope, of faith, of  
worth;  
And above all a holiness then rushing  
Thro' every sense, and every discord crush-  
ing.

Then, does thy face, oh! Blessed Mother,  
seem  
To look with softness on thine erring child:  
Then, tho' this Life has been a saddened  
dream,  
Come bright presentiments, and fancies  
mild:  
Can it be fancy, that those features smiled  
With more than pitying love? they seem  
to say  
"Hope on, hope ever; but a while ex-  
iled  
Art thou from happiness; thro' stormiest  
day  
Shall I be with thee; persevere and pray.

JEROME.

## EXTRACT FROM AN UNFINISHED POEM.

BY HENRY J. BOGUE.

I looked into a placid lake;  
I looked upon its shore:  
I felt my thoughts a current take  
They never took before.

I thought how vain a thing is man,  
How vain his hopes and fears;  
And from my thoughtful eyes began  
To drop slow-flowing tears.

I looked up to a mountain's crest,  
No cloud was then thereon;  
Unruffled was the lake's calm breast,  
On which the moonbeams shone.

I thought, one little moment's space,  
Of high and holy things,  
Of God's redeeming love and grace;  
From which salvation springs.

And then the clouds pour'd out their rain,  
The waves uprose on high;  
I looked around, but looked in vain,  
For dark was all the sky.

I gazed, the darkness knew no light—  
I heard the waters roar,  
But could not see the fearful sight  
That I had seen before.

I sat me down, and thought, and prayed,  
Till hope had well-nigh flown;  
I saw my crimes and sins arrayed  
Before me, one by one.

Flash came the lightnings vivid flame,  
Loud rolled the thunder peal,  
Till quivered all my trembling frame,  
And sense began to reel.

It ceased, and suddenly I saw  
Again the mountain's crest;  
Fear, wonder, love, and holy awe,  
Strove in my humble breast.

Since then, full many storms I've seen  
Stir up the raging sea,  
But ne'er has night so dreadful been  
As was that night to me.



FOR THE CATHOLIC EXPOSITOR.

## CHRISTIAN DOCTRINE.

BY FATHER ROBERT BELLARMINE, OF THE SOCIETY OF JESUS, AND CARDINAL OF THE TITLE OF S. MARIA IN VIA.

TRANSLATED FROM THE ITALIAN BY CAPT. DOUGLAS, U. S. M.

## CHAPTER I.

WHAT CHRISTIAN DOCTRINE IS, AND WHAT ARE ITS PRINCIPAL PARTS.

D. Having understood, that, in order to be saved it is necessary to know the Christian doctrine, I desire you to explain to me what this christian doctrine is?

M. The Christian doctrine is a brief compendium or summary of all those things that Christ our Lord has taught us, to show us the way of salvation.

D. How many are the principal and more necessary parts of this doctrine?

M. They are four: the Creed, the Pater Noster, the Ten Commandments, and the Seven Sacraments.

D. Why are they four,—neither more or less?

M. Because there are three principal virtues, Faith, Hope and Charity. The Creed is necessary for Faith, because this teaches us what we have to believe. The Pater Noster is necessary for hope, because it teaches us that which we have to

hope. The Ten Commandments are necessary for Charity, because they teach us that, which we have to do to please God. The Sacraments are necessary, because they are the instruments whereby the virtues which we have said are necessary for our salvation, are received and preserved.

D. I would have you give me a comparison the better to understand the necessity of these four parts of Christian Doctrine?

M. St. Augustine gives us the similitude of a house. For, as, in building a house it is necessary first to lay the foundation, then to raise the walls, finally to cover it with the roof; and to do these things, we have need of instruments: so to build up in the soul the edifice of salvation, we have need of the foundation of Faith,—the wall of Hope, the roof of Charity, and the instruments, which are the Sacraments.

## CHAPTER II.

EXPLANATION OF THE SIGN OF THE HOLY CROSS.

D. Before coming to the first part of the Doctrine, I would have you advise me of the things which I have to believe, explaining to me

briefly the more necessary mysteries contained in the Creed ?

M. You are right, and I will do so. You must know then, that there are two principal mysteries of our Faith, and both are inclosed in the sign called the sign of the Holy Cross. The first mystery is the Unity and Trinity of God. The second is the Incarnation and Passion of the Saviour.

D. What would you mean by the Unity and Trinity of God ?

M. These are very high things, and in due time are going to be gradually explained in the course of this Doctrine ; but for the present it will be sufficient to learn the names, and understand what little we can. The Unity of God signifies, that besides all created things, there is one thing which has not had a beginning, but always had been, and always will be, and has made all other things, and maintains and governs them, and is over all most high, most noble, most beautiful, most powerful, absolute Master of every thing, and this is called God, who is one alone, because there cannot be but one true Divinity, that is one sole nature and essence, infinitely powerful, wise, good, etc. But this divinity is nevertheless found in three distinct persons, which are called Father, Son and Holy Ghost, which three persons are one only God, because they have the same divinity and essence ; as for example, if three persons here below on earth, who are called Peter, Paul, John, having the same soul and the same body, are said to be three persons, because one is Peter, the other Paul, and the other John, and notwithstanding would be one single man, and not three men, not having three bodies nor three souls, but one body and one soul. This is not possible among men, because the being of man is little and finite, and therefore cannot be in more persons. But the being and divinity

of God are infinite ; therefore the same being and the same divinity can be and are in the Father, in the Son, and in the Holy Ghost ; nevertheless they are one God only, because they have the same divinity, the same being, the same power, wisdom and goodness.

D. Tell me now, what is meant by the Incarnation and Passion of our Saviour ?

M. You are to understand, that the second Divine Person, which we have called Son, besides His Divine being, which he had before the world was created, even from eternity, took human flesh and human soul, that is, all our nature, in the womb of a most pure virgin ; so that which before was only God, began to be God and man, and after having conversed with man thirty-three years, teaching the way of salvation, and performing many miracles, finally suffered himself to be put on a cross, and on it to die to make satisfaction to God for the sins of the whole world ; although on the third day he arose from death to life, and after forty days ascended to heaven, as we shall say in the explanation of the Creed. This, then, is the Incarnation and Passion of the Saviour.

D. Why are these the principal mysteries of Faith ?

M. Because in the first is contained the first beginning and last end of man. In the second is contained the only and most efficacious means of knowing that first beginning, and of arriving at that last end. Because in the belief and confession of these two mysteries we are distinguished from all the false sects of Gentiles, Turks, Jews and heretics ; and finally, because without believing and confessing those two mysteries, no one can be saved.

D. How are these mysteries contained in the sign of the Holy Cross ?

M. The sign of the Holy Cross



is made, saying, In the name of the Father, and of the Son, and of the Holy Ghost; and at the same time signing yourself in the form of a cross, putting the right hand to the forehead when saying "In the name of the Father," and then under the breast when saying "and of the Son," finally from the left shoulder to the right when saying, "and of the Holy Ghost." These words "In the name," show us the Unity of God, because it is said, 'In the name,' and not 'In the names,' and by 'name' is understood the Divine power and authority, which is one alone in all the three persons. The words, 'of the Father, and of the Son, and of the Holy Ghost,' show us the Trinity of the persons. The signing in the form of a cross, represents the Passion and consequently the Incarnation of the Son of God. The passing from the left shoulder to the right, and not from the right to the left, signifies that by the Passion of the Lord we are transferred from transitory things to eternal, from sin to grace, from death to life.

D. For what purpose is this sign of the cross made?

M. First it is made to show that we are Christians, that is, soldiers of our chief commander Christ, because this sign is as an ensign or livery by which the soldiers of Christ are distinguished from all the enemies of the Holy Church, that is, Gentiles, Jews, Turks and Heretics. Again, this sign is made to invoke the Divine aid in all our works, because by this sign the most holy Trinity called in aid by means of the Passion of the Saviour. And therefore, good Christians are accustomed to make this sign when they rise out of bed, when they go out of doors, when they sit down to table, when they are going to sleep, and in the beginning of every other thing that they have to do; finally, this sign is made to arm against any temptation of the devil; for the devil is afraid of this sign, and flies from it, as malefactors do when they see the sign of the court; and oftentimes by means of this sign of the Holy Cross, man escapes many perils both temporal and spiritual, when he makes it with faith and confidence of the divine mercy, and of the merits of Christ our Lord.

### CHAPTER III.

#### EXPLANATION OF THE CREED.

D. Having now come to the first part of the Doctrine, I am desirous of learning the Creed?

M. The Creed contains twelve parts, which are called articles, and are twelve according to the number of the twelve apostles who composed them, and are these:

1. I believe in God the Father Almighty, Creator of Heaven and earth.

2. And in Jesus Christ His only Son, our Lord.

3. Who was conceived by the

Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried.

5. He descended into Hell, the third day he arose from the dead.

6. Ascended to Heaven, sits at the right hand of God the Father Almighty.

7. From thence he shall come to judge the living and the dead.

8. I believe in the Holy Ghost.

9. The Holy Catholic Church, the communion of Saints.

10. The forgiveness of sins.
11. The resurrection of the body.
12. And life everlasting.—Amen.

## EXPLANATION OF THE FIRST ARTICLE.

D. Explain to me the first article, word by word. What is the meaning of 'I believe?'

M. It means, I hold for certain and most true all that is contained in these twelve articles: and the reason is this, because God himself has taught this truth to the holy apostles, and the holy apostles to the Church, and the Church has taught it to us; and because it is impossible for God to speak falsely, therefore I believe these things more certain than those things which I see with the eyes and touch with the hands.

D. What is meant by 'in God?'

M. It means that we ought to believe firmly that there is a God, though we do not see him with bodily eyes, and this God is one only; and therefore it is said 'In God,' and not "in Gods." You ought not to imagine that God is like to any corporal thing, however great or beautiful it may be; but you ought to think that God is a spiritual thing, that always was and always will be: has made all, governs all, knows and sees every thing; and finally, whatever thing is represented to your eyes or imagination, you ought to say: this which now is represented to me is not God, because God is a thing infinitely better.

D. Why is it said, that God is Father?

M. Because he is verily Father of the only begotten Son, of which we shall speak in the second article; and also because he is Father of all the good, not by nature but by adoption; finally, because he is Father of all creatures, not by nature nor by adoption, but by creation, as we shall say presently in this same article.

D. Why is he called almighty?

M. Because this is a title proper to Him, as Eternal, Infinite, Immense, and others; nevertheless in this place, that of Almighty is more to the purpose, inasmuch as it does not appear difficult to believe that he may have made the heaven and the earth out of nothing, as is added in the following words: for it is he who can do all that he wills, and as he is Almighty, nothing can be difficult to him. And if you say to me that God cannot die nor sin, and so it appears that he cannot do every thing. I will answer you, that to be able to die or to sin, is not power but weakness; as when it is said of a valiant soldier that he could conquer all, he could not be conquered of any one, his force is not prejudiced by saying that, to be unconquerable is not strength but weakness.

D. What is meant by Creator?

M. It means that God has made all things of nothing, and he alone could reduce them into nothing. Angels and men, as also the devils, can do and undo some things; but cannot make them except of some matter which was before in being, nor can they unmake them except by reducing them into something else. In like manner, a mason could not make a house out of nothing, but of stones, lime and wood; nor could he destroy it by reducing it into nothing, but by reducing it into stones, dust, wood and the like things. So that it is said God alone is creator, because he alone has no need of any material for the things which he makes.

D. Why is he called Creator of heaven and earth? Has not God made also the air, the water and the rocks, the trees, men, and every other thing?

M. By heaven and earth is understood also all which is in the heaven and in the earth; as in saying that man has 'body and soul,' is understood also that he has all things



which are in the body, as veins, blood, bones, nerves, etc., and all things which are in the soul, as intellect, will, memory, interior and exterior sensations, etc. So that by heaven is understood the air in which are the birds, and all higher things wherein are the clouds and the stars; whence it is said the birds of heaven, the clouds of heaven, the stars of heaven, and finally the angels. By earth is understood all that is encompassed by the air, as the water of the sea and of the rivers, which are in the lower parts of the earth; and also all animals, plants, stones, metals, and every other thing in the earth or in the sea. God is then called creator of the heaven and of the earth, because those two are the principal parts of the world, one superior, in which dwell the angels, and the other inferior, in which dwell men; these being the two creatures more noble than all others, and whom all others serve, as these are obligated to serve God who has made them out of nothing, and placed them in so high a state.

#### EXPLANATION OF THE SECOND ARTICLE.

D. Explain to me now the second article.—What is meant by ‘and in Jesus Christ his only Son our Lord?’

M. That God Almighty of whom we have spoken in the first article, has a true and natural Son who is called Jesus Christ; and to the end that you may in some manner understand how God has generated this his Son, take the similitude of a mirror. When one views himself in a mirror, it suddenly produces an image of himself, so like that no difference can be perceived, since it is not only similar in features, but also in movements, because if the man moves, the image also moves, and this image so like, is not made with labour, nor with time, nor with instruments, but suddenly, and with

a single look. Now you have thus to think, that God seeing himself with the eye of the understanding in the mirror of his divinity, has produced an image most similar to himself: and because God to this image has given all his substance and all his being, (which we cannot do looking at ourselves in a mirror,) therefore that image is the true Son of God, (though our image which we see in mirrors are not our sons): and here you ought to observe, how the Son of God is God as the Father, and one same God with the Father, since he has the same substance of the Father. Further, you have to notice, that the Son of God is not younger than the Father, but always was, as he always was the Father, because he was generated by the sole looking of God on himself, and God always looked on himself. Finally you are to notice that the Son of God was not generated by the aid of woman, or by duration of time, or brutishness of concupiscence, or the other imperfections; because, as it is said, he was generated of the Father alone, with the single look of himself, with the most pure eye of divine intellect.

D. What does it mean, that this Son of God is called Jesus Christ?

M. This name of Jesus signifies Saviour; and Christ, which is his surname, signifies Chief Priest, and King of all kings; because as I said in explaining to you the sign of the cross, the Son of God made himself man, by coming to redeem us with his blood, and conduct us to eternal salvation. And so when he became man, he took this name of Saviour, to show that he was come to save us, and was honoured of the Father with the title of Chief Priest and of Supreme King, that Christ signifies all this, and from this we are called Christians.

D. Why, when Jesus is named, do all take off their hat and bow,

which is not done to the other names of God?

M. The reason is, because this is the proper name of the Son of God, and all the others are common names; and also because this name represents to us, how God bowed himself for us, making himself man, therefore we through gratitude bow ourselves to him; and not only men, but also the angels of heaven and the demons of hell bow themselves to his name; those by love and these by force; because God has willed that all rational creatures shall bow to his Son, since he, through love of us, bowed himself to the death of the cross.

D. Why is it said, that Jesus Christ is our Lord?

M. Because that he, together with the Father, created us, and so, as the Father, is our Patron and Lord; and moreover, because by his toils and sufferings he has redeemed us from the prison of the demon, as will be said presently.

#### EXPLANATION OF THE THIRD ARTICLE.

D. It follows, that you explain to me the third article. What is meant by—Who was conceived by the Holy Ghost, born of the Virgin Mary?

M. In this article is declared the new and wonderful manner of the Incarnation of the Son of God. You know that all other men are born of father and mother, and that the mother does not remain a virgin after having conceived and borne a son. Now the Son of God, willing to be made man, was not to have a father on earth, but only a mother named Mary, who was always a most pure virgin, because the Holy Ghost, who is the third Divine Person and one self same God with the Father and with the Son, by his infinite power, formed of the most pure blood of the said Virgin, in her womb, a body of

a most perfect infant, and at the same time created a most perfect soul, and all this the Son of God conjoined to his person, and so Jesus Christ that first was only God, began to be God and man, having, as God, a father without a mother, and as man, a mother without a father.

D. I would have some example or similitude, to understand how a virgin can conceive?

M. The secrets of God must be believed, though they are not understood, because God can do more than we can understand; and therefore it is said in the beginning of the Creed, that God is almighty. Nevertheless there is a fine example in the creation of the world. You know that ordinarily the earth does not produce grain, if it is not first ploughed and sowed and washed with rain and warmed by the sun; whereas in the beginning, when grain was produced the first time, the earth not being ploughed nor sowed nor watered nor warmed, and so altogether as it were a virgin, did, at the sole commandment of God Almighty, by virtue of the self same God, suddenly produce grain. So then the original womb of Mary, without human commerce, at the sole command of God, by the work of the Holy Spirit, produced that precious grain of the animated body of the Son of God.

D. If Jesus Christ was conceived of the Holy Ghost, does it appear it can be said that the Holy Ghost is his Father as to man?

M. It is not so, because by being Father it is not sufficient to do one thing, but to make it of the proper substance, and therefore we say, that the mason is not father of the house, because he makes it of bricks, and not of his own flesh. Now the Holy Ghost has made the body of the Son of God, but has made it of the flesh of the Virgin, and not of his own substance, and therefore the Son of God is not Son of the Holy Ghost,



but is Son of God the Father as to God, because of him he has divinity, and is son of the Virgin as to man, because of her he has human flesh.

D. Why is it said, that the Holy Ghost did this work of the Incarnation? Did not also the Father and the Son concur?

M. That which is wrought by one Divine Person is wrought likewise by the other two, because they have one same power, wisdom, and goodness; but nevertheless the works of power are attributed to the Father, those of wisdom to the Son, and those of love to the Holy Ghost. And because this has been a work of supreme love of God to the human race, therefore it is attributed to the Holy Ghost.

D. I would have some example to understand how all the Divine Persons are concurrent to the incarnation, and yet the Son only is incarnate?

M. When a man clothes himself with a garment, and two others assist him, then there remains one clothed: so all the three Divine Persons are concurrent to make the Incarnation of the Son, but the Son only is incarnate, and is made man.

D. Why is it added in the article, Born of the Virgin Mary?

M. Because in this also there is a great novelty; being that the Son of God came forth from the womb of the mother at the end of nine months without pain and detriment of the same mother, not leaving any sign of his going forth, as he did when rising, he came forth from the closed sepulchre, and when afterwards he entered and came forth from the supper chamber, where his disciples were, the doors being always shut; and for this it is said, that the mother of our Lord Jesus Christ was always a Virgin before the birth, in the birth, and after the birth.

#### EXPLANATION OF THE FOURTH ARTICLE.

D. What is meant by that which follows in the fourth article, that is, Suffered under Pontius Pilate, was crucified dead and buried?

M. This article contains the most useful mystery of our redemption, and the chief is, that Christ after having conversed in the world thirty-three years, after having taught by his most holy life, and by doctrine and miracles the way of salvation, was by Pontius Pilate, governor of Judea, unjustly scourged and nailed on a cross of wood, on which he died, and was buried by some holy men.

D. Concerning this mystery there occur to me some doubts, and I desire to be enlightened by you, in order that, the better I understand it, the more grateful I may be to God for such a benefit. Tell me then, if Christ is Son of Almighty God, how was he not liberated by his Father from the hands of Pilate? Nay, if Christ is God, why did he not liberate himself?

M. Christ was able, if he had willed, to liberate himself in a thousand ways from the hands of Pilate; nay, the whole world was not sufficient to do him any evil if he had not willed: and this is clearly seen, because he knew and foretold to his disciples that the Jews would seek him to put him to death, and that they would have him scourged and mocked, and finally killed, and yet he did not hide himself, but went to meet his enemies, and when they would take him, and did not know him, he himself said that it was he whom they sought; and at the same time, having all fallen backward as dead, he did not depart, as he could, but waited, that they might return to themselves, and were directed, after having suffered himself to be bound, and conducted like a meek lamb where they would.

D. For what cause did Christ, being innocent, suffer himself to be unjustly crucified and killed?

M. For many reasons, but the principal was to make satisfaction to God for our sins, for you are to know that the offence is measured according to the dignity of him who is offended, and on the contrary the satisfaction is measured according to the dignity of him who satisfies. As for example: If a servant gives a blow to the prince, it would be esteemed a very great excess, according to the greatness of the prince; but if the prince gives a blow to the servant, it would be a thing of little moment, according to the vileness of the servant. On the contrary, if a servant takes off the hat to the prince, it is little esteemed, but if the prince takes off the hat to the servant it will be a wonderful favour, according to the rule already said. Now, because the first man and we with him, had offended God, who is infinite dignity, the offence done required infinite satisfaction, and because there was neither man nor angel of so much dignity, therefore comes the Son of God, who being God, and of infinite dignity, and having taken mortal flesh, in that flesh he for the honour of God submitted himself to the death of the cross, and so satisfied completely by his passion for our sins.

D. What was the other cause for which Christ willed to suffer so bitter a death?

M. To teach us by his example the virtue of patience, of humility, of obedience and of charity, which four virtues are signified in the four ends of the cross, because greater patience could not be found than to suffer unjustly so ignominious a death, nor greater humility that the Lord of all lords should submit himself to be crucified in the midst of thieves, nor greater obedience than to be willing rather to die than not

to fulfil the command of the Father, nor greater charity than to lay down his life to save his very enemies; and you are to know that charity is manifested more by deeds than by words, and more by suffering than by doing. And so Christ, who not only would do us infinite benefits, but also suffer and die for us, has demonstrated that he loves us most ardently.

D. If Christ is God and man as you have above said, how then, seeing that God cannot suffer and die, how then do we say that he has suffered and is dead?

M. By this, that Christ being God and man, he can at the same time suffer and not suffer, die and not die; inasmuch as he is God he has not power to suffer nor to die; inasmuch as he is man he has power to suffer and to die; and therefore I have said to you, that being God he was made man to satisfy for our sins, supporting the punishment of death in his most holy flesh, which he would not have been able to do if he had not been made man.

D. If Christ has satisfied to the Father for the sins of all men, whence is it that so many men are condemned, and that it is necessary for us to perform penance for our sins?

M. Christ has satisfied for all the sins of all men, but it is necessary to apply this satisfaction in particular to this and to that, which is done by faith, by the sacraments, by good works, and in particular by penance; by this then, penance and good works must be performed, though Christ has suffered and wrought for us, and for this also many are condemned or remain enemies of God, because they will not have faith, as the Jews, Turks, and heretics, or they will not receive the sacraments, as those who will not be baptized, or confess, or will not perform that penance which they



can for their sins, and resolve to live according to the law of God.

D. I would have some example to understand this.

M. Take the example of one who had laboured very hard, and by his sweatings and fatigues had gained as much money as would be sufficient to satisfy all his debts and should put it in a bank, to the end that it might be given to all who should carry his order; this person would have satisfied for all on his side, and yet he might remain indebted to many because they would not, through pride, indolence or other cause, go to ask for the order, and carry it to the bank to get the money.

#### EXPLANATION OF THE FIFTH ARTICLE.

D. To understand the fifth article, which says, descended into Hell, the third day he arose from the dead;—I desire to know what does Hell signify in this place?

M. Hell is the lowest and deepest place in the world, that is, the centre of the earth; for which reason therefore the scripture in many places opposes heaven to hell, as the highest to the lowest place; but in this depth of the earth are four very great caverns, one for the damned, which is the deepest of all, and so it is fitting that the proud demons and men their followers, should be in the lowest place and the farthest from Paradise that could be found. In the second cavern, which is a little higher, are those souls which suffer the pains of purgatory. In the third, which is still higher, are the souls of those children who have died without baptism, who do not suffer the torment of fire, but only the perpetual privation of eternal felicity. In the fourth, which is the highest of all, are the souls of the patriarchs, prophets, and other saints, who were dead before the coming of Christ,

because, though those holy souls had not to be purified, yet they could not enter the blessed glory, before Christ by his death should open the gate of life eternal: because these are in the highest part called by the Holy Fathers Limbo, or Bosom of Abraham, where they do not suffer any pain, nay, rather enjoy a sweet repose. waiting with great jubilation the coming of the Lord; and so we may read in the gospel, that the soul of that holy beggar Lazarus was carried by angels to repose in the bosom of Abraham, where he was seen by the rich glutton, who while he burned in the flames of hell, lifted up his eyes, and saw Lazarus in a much higher place, in great gladness and consolation, enjoying the fruit of his patience.

D. To which of these four parts of hell did Christ descend after his death?

M. There is no doubt that he descended to the limbo of the Holy Fathers, and straightway he made them blessed, and afterwards bore them with him to the kingdom of heaven. He made himself also to be seen in all the other parts of hell, terrifying the demons as a triumphant victor, threatening the damned as supreme judge, and consoling the souls in purgatory as their advocate and deliverer. So that Christ descended to hell as the king is accustomed sometimes to descend to the prisons to visit and grant favours to whom he pleases.

D. If Christ was already dead, and his body lay in the sepulchre, then all of Christ did not descend to hell, but only the soul of Christ. How then is it said that Christ descended into hell?

M. Death had indeed the force of separating the soul of Christ from his body, but could not separate either the soul or the body from the Divine Person of Christ himself: and by this we believe that the Divine Per-

son of Christ with the body lay in the sepulchre, and the same person with the soul descended into hell.

D. How is it verified that the third day Christ arose from the dead, seeing that, from the evening of Friday, when Christ was buried, until the night before Sunday, when he arose, there are not even two entire days?

M. I do not say, that Christ arose after three entire days, but on the third day, which is very true; because he lay in the sepulchre on Friday, which is the first day, though not entire; he lay there all Saturday, which is the second day; and he lay there part of Sunday, which is the third day, because the natural day commences from the preceding evening, when our clocks have sounded the twenty four hours, and then it sounds the first hour.

D. Why did not Christ arise immediately after death, instead of waiting for the third day?

M. Because, being willing to show that he was truly dead, therefore he would abide in the sepulchre so long as was sufficient to prove this truth. I would, moreover, have you consider, that as Christ had been living among men thirty-three or thirty-four years, so he willed to be among the dead at least thirty-three or thirty-four hours; for such is the number, if you put together one hour of Friday, as he was buried at the twentieth hour, twenty-four hours of Saturday, and eight or nine hours of Sunday: because Christ arose after midnight at the beginning of day-break.

D. Why is it said of Christ, that he arose, and of the other dead, as of Lazarus and the widow's son, that they were raised?

M. The reason is, because Christ being Son of God, arose of himself, that is, by virtue of his divinity, to unite the soul to the body, and so began to live anew; but the other

dead could not return to life by their own power, and therefore it is said that they had been raised of others, as we all at the day of judgment shall be raised of Christ.

D. Is there any difference between the resurrection of Christ, and of the others that returned to life before him?

M. There is this difference, that the others arose mortal, and therefore died another time; but Christ arose immortal, nor could he ever die again.

#### EXPLANATION OF THE SIXTH ARTICLE.

D. We come now to the sixth article, which is of the ascension. I desire to know how long the Lord remained on earth after the resurrection, and for what cause?

M. He remained forty days, as you may consider, reckoning the the days which are from the feast of the resurrection to the feast of the ascension; and the reason of this long delay was, because Christ would by many and divers appearances establish the mystery of his most true resurrection; this is the most difficult to believe; and he who believes it has no difficulty in believing the others; because he who revives was certainly first dead, and he who died was first born: and so he who believes the resurrection of Christ, does not find it hard to believe the death and nativity. And finally because the abode, not of earth but of heaven, is suitable for the glorious bodies, therefore he who believes the resurrection of our Saviour, can easily believe his ascent to heaven.

D. I would know the cause why it is said that Christ ascended to heaven, and of his most holy mother it is said, that she was taken up and not that she ascended?

M. Because Christ, who as God and man ascended to heaven by his



own power, so also he arose of his own power; but the mother who was a creature, though of all others the most worthy, was raised and conducted to the celestial kingdom, not by her own power, but by the power of God.

D. What is meant by 'Sitteth at the right hand of God, the Father Almighty?'

M. You are not to imagine that the Father is at the left hand of the Son, nor yet that the Father is in the midst, and has at the right hand the Son and at the left the Holy Ghost corporally; because as well the Father as the Son, in respect to his divinity, and the Holy Ghost, are every where, nor can it be said that one should be at the right or left of the other, properly speaking; but to be at the right hand signifies in this article to be in equal height, glory and majesty; because he who is at the side of another is not higher nor lower than he; and to make you understand this mode of speaking, the holy Scripture in Psalm 109, which commences,—*Dixit Dominus Domino meo*, at one time says, that the Son sits at the right hand of the Father, and at another time says, that the Father is at the right hand of the Son, willing to make us understand, that they are in equal eminence, as we have said. So that when Christ ascended to heaven, he ascended over all the choirs and orders of angels and of holy souls, which he carried with him, and arrived at the most high throne of God, and here he stood, not ascending above the Father nor remaining beneath, but being able to say that he

was at the side of the Father, equal to him in glory and greatness.

D. Seeing that Christ is God and man, I would know if he sits at the right hand of the Father as God only, or also as man?

M. Christ as God is equal to the Father, as man he is less than the Father; but nevertheless because Christ is God and man; not two Christs nor two persons, but one Christ only, and one person only, therefore it is said that Christ, God and man sits at the right hand of the Father; and so the humanity of our Saviour, that is his flesh and his soul, are on the divine throne, at the right hand of God the Father, not by their own dignity, but because they are united to the person of the true and natural Son of God.

D. I would have some similitude to understand this?

M. Take the similitude of the regal purple. When the king clothed in purple sits on his royal throne, and all the princes of the kingdom sit lower than him, the purple of the king is in the most eminent place, which the aforesaid princes are not, because it is in the seat itself of the king. and this is done, not because the purple is of equal dignity to the king, but because it is united to the king; as his own vestments. So, therefore, the flesh and soul of Christ sits over all the cherubim and seraphim, on the seat itself of God, not by dignity of its nature, but by being united to God, not only as garments to the king, but much more strictly, that is, by personal union, as it has been said.

## HYMNS OF THE ROMAN BREVIARY.

*Translated expressly for the Catholic Expositor.*

BY THE REV. CHARLES CONSTANTINE PISE, D. D.

## IN EPIPHANIA.—AT LAUDS.

*O Sola magnarum urbium.*

## I.

Greatest of all great Cities—thou  
O Bethlehem, art, to whom the birth  
Is due of Him, who brought below  
Salvation to the Sons of Earth.

## II.

A Star whose light eclipsed the rays  
And beauty of the glorious Sun,  
Proclaim the advent, spread the praise,  
Of Christ, the Eternal's equal Son.

## III.

The Wise Men see him, and behold !  
With suppliant hearts their gifts they  
bring:  
Myrrh, frankincense, and regal gold  
Announce their Maker and their King.

## IV.

Jesus, to thee all glory meet  
Born of a spotless Virgin, be,  
Who with the holy Paraclete,  
And Father, reign'st eternally.

## DOMINICA.—AT LAUDS.

*Æterne rerum Conditor.*

## I.

Eternal Maker of all things,  
Who rul'st the night and day ;  
Who bid'st the various seasons go and come,  
WAnd life's dull tedium charm away.

## II.

Light to the pilgrim's dreary path,  
Darkness from darkness chasing far,  
Day's harbinger's shrill voice is heard abroad,  
Calling upon the Morning Star.

## III.

Awakened by the loud appeal  
The day-beams scatters cloud and night,  
Melts from the poles above the yielding  
gloom  
And noxious Error yields to light.

## IV.

By it, the Sailor strength resumes,  
Lulled is the ocean, tempest-driven ;  
At it, the Rock on which the Church is built  
Weeps for his crime—and is forgiven.

## V.

Then, let us promptly rise from rest ;  
The crowing Cock our slumbers breaks—  
Our somnolency chides—and deep regret  
For every faithless deed awakes.

## VI.

Hope with the crowing Cock revives,  
Health to the weakly frame is given,  
The Assassin's sword is in the scabbard  
thrust  
And man, faith-guided, turns to heaven.

## VII.

Jesus, thy erring ones behold—  
Correct their hearts—thy grace dispense—  
And as thou lookest on them, guilt must yield  
Drowned in the tears of penitence.

## VIII.

Upon our senses shed thy beams,  
Our mental slumbers chase away ;  
And may our earliest song to thee resound,  
To thee our Matin vows we pay.

## IX.

Unto the Father and the Son  
And to the holy Spirit be  
One equal praise, and glory evermore,  
Now and throughout Eternity.

FOR THE CATHOLIC EXPOSITOR.

## A RECENT FACT.

WE often hear it lamented by persons who, at other times, are ready to "vindicate the ways of God to man," that such and such a one should be condemned to a life of obscurity, and consequent uselessness, whose great abilities or admirable virtues, would be of so much service to the world, without seeming to remember that the ability which is exerted for the good of the domestic circle, or the virtue which, teaching by example, acts beneficially upon the humblest member of society, cannot be without its results upon mankind at large; for though it be true that, in the language of the poet—

"Full many a flower is born to blush unseen," in the moral as well as in the natural world, it is not true that it ever "wastes its sweetness on the desert air."

The position of Mrs. Selwood was by no means a commanding one in society. Her husband being nothing more than a poor mechanic, and we all know that woman's social condition depends altogether upon that of her husband. But, though poor in the common sense of the term, the poverty of the Selwoods was rather comparative than actual; for though the earnings of the husband were small, the excellent management of

the wife contrived to make them supply all the real wants of her family, and, besides laying by a small sum for future exigencies, and giving a little to the necessitous, to add something to the elegancies of life, in the articles of clothes and furniture, and above all, of books. Books were, indeed, the only extravagance in which Mrs. Selwood indulged. From her childhood she had been fond of reading; and now, although her cares and duties were daily on the increase, she still, without any neglect of the latter, however, managed to give a portion of time to her books.

But Mrs. Selwood did not, as we fear too many do, read merely for amusement. She had been from early youth a seeker after truth; but every step she had hitherto taken seemed to lead her farther into error. Every author she consulted directed her to the Bible as the source of all truth, but that the only certain way to it, was through his individual interpretation of disputed texts; and unfortunately for Mrs. Selwood she knew of no authority in matters of faith that had any better claims to respect than her own fallible judgment. At length, from some books she had borrowed from a Catholic



neighbour, she was made acquainted with the real principles of that body of Christians which all her early reading had taught her to regard as having wandered farthest from the truth, and after having so long been tossed upon the stormy ocean of doubt, she found refuge at last in the ark of the Church.

The husband of Mrs. Selwood was just such a man as one might expect to find in an American country village, in which Puritanism had early been planted. He was sober, industrious, and rigidly moral, a great politician, with a heart overflowing with love for his country, which showed itself in a thorough hatred of everything foreign, and particularly of the Romish religion, which he looked upon as the mother of abominations. With such feelings, it is not to be wondered at that he heard of his wife's *perversion*, as he chose to call it, with the greatest pain, for he was devotedly fond both of her and his children, nor that, although "more in sorrow than in anger," he should remonstrate seriously with her upon her fearful apostacy, for though neither of them had made an open declaration of attachment to any particular form of Christianity, he thought no religion better than that which she had felt herself constrained to adopt.

But the evil did not end here. Mrs. Selwood, not satisfied with her own conversion, laboured day and night to effect that of her husband and children. With him he was determined she should not succeed. But with the children he soon saw it was otherwise; and though he could, and did prevent them attending church with their mother, he could not prevent her instilling into their young minds the principles of her own faith; and the father was grieved to see how completely she succeeded.

Selwood became very unhappy;

and the grief that was consuming his heart was daily added to by his friends and neighbours, who, though they would not listen to Mrs. Sel-

wood's defence of her conduct, were loud in condemning it, and circulated more zealously than ever some of those pernicious tracts in which the religion of an Augustine and a Gregory, a Fenelon and a Cheverus was represented as something far more unchristian than ancient Paganism itself.

But even sectarianism was now forgotten in the deep anxiety he felt for the life of his eldest and favourite daughter in whom the progress of disease was every day becoming more manifest, and whom the friendly physician declared had not many months to live. This was a severe stroke to both the parents. But Mrs. Selwood, though she wept as a mother, saw this passing away with the fortitude of a Christian, while the father "sorrowed as one without hope."

Mary Selwood was a beautiful child; though not of a beauty to strike the common beholder, being of a fragile form, and a complexion too delicate for strong health, with soft brown eyes, that her extreme shyness rarely suffered her to raise in the presence of a stranger. Yet with half her beauty, Mary would have commanded the admiration of any one who saw her in the freedom of home, where her bright smile shone on all alike, and her light musical laugh was sure to stir up pleasant thoughts in the heart of every listener. But smile and laugh were not all that endeared her to her parents. She loved them both with a love only inferior to her love of God, and we know that there is as much truth as poetry in that line of the old song which says,

"I love my love, because I know my love loves me."

The death of this lovely and beloved creature drew near, and in his affliction, the father turned for consolation to the wife, from whom he had been so long estranged; but, alas! what consolation could he derive from one with whom he could not join in prayer? and in a stupor of grief he hung over his dying child, until roused by Mrs. Selwood's asking him to go for the clergyman, when for a moment anger overcame grief, and he answered with all the indignation of one of Puritan blood, that he would never suffer a popish priest to come under his roof, but meeting at that moment the imploring look of the dying girl, and catching the murmur of "My last request!" he snatched up his hat, and hurried to do the bidding of his wife. The clergyman came; the last rites of the Catholic Church were administered to the beautiful sufferer, and scarce had her pure, young lips ceased to murmur

"Angels, ever bright and fair,  
Take, oh! take me to your care!"

when her enfranchised spirit winged its way to everlasting bliss. Then followed the prayers for the dead; the *De Profundis* was sung, and Mary Selwood was consigned to the place appointed for all living.

The arrow struck deep into the heart of the father, and the wound rankled for many a day, for he strove with a proud and rebellious spirit, to close it against the balm of religion which the good priest, and his pious and suffering wife would gladly have poured into it, and he would "not be comforted."

One night he retired to bed in a more gloomy, and even a more morose mood than usual; but in a little while his wife, who had been lying silently praying by his side, was alarmed by the distress he appeared to suffer, and awoke him; when,

starting up, he exclaimed with strong emotion, "Thank heaven! 'twas but a dream!"

"O, Ellen!" he continued, after a few moments silence, "I have had such a dream! I thought I was wandering in a wild and desolate region, when suddenly the sky became impenetrably black, relieved only by vivid flashes of lightning, followed by tremendous peals of thunder, and the earth seemed to roll like the sea beneath my feet. Suddenly it gave way, and I felt myself sinking into an abyss, without the hope of succour. In my despair, I looked up, and at a great distance, I beheld a number of bright and blessed beings, and in the midst of them I saw our dear Mary, I cried to her for help. But instead of affording any, she pointed to a cross of fire that was burning in the pitchy sky, and turned sorrowfully away. I gave myself up for lost, as sulphureous waves rose up to engulf me, when your voice awoke me, and I rejoice to find that I am not yet beyond hope!"

"Thank heaven! my husband," exclaimed the pious wife, "you are not yet beyond hope! The grace of God is not wholly withdrawn—the way of the Cross is still open to you. Then do not, I pray you struggle any longer against your eternal happiness. *Grieve not the Holy Spirit*, which is now so earnestly striving within you; but, with true Christian humility, submit yourself to the teaching of that Church which Christ has appointed to be a mother to his children." The heart of Selwood was penetrated at last, the scales of prejudice fell from his eyes, and after attentively and prayerfully attending to the instructions of the good priest who was placed over the little flock at —, he became convinced of the truth of Christianity as taught by the Catholic Church.

C. J. C.

FOR THE CATHOLIC EXPOSITOR.

REMARKS ON THE CRITICAL AND PHILOSOPHICAL  
HISTORY OF SUICIDE,BY APPIANO BUONAFEDI.

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(FROM THE FRENCH.)

IN this age, a dreadful moral malady makes its frequent attacks upon humanity. Suicide, the frightful leper of modern society, excites our continual alarm by its frequent occurrence and hideous aspect and reveals to us the intimate character of our epoch, apparently a prey to incredulity and pride. This malady, like the doctrines and opinions, which have produced it, has invaded all ranks. Every class affords melancholy examples of that strange and lamentable aberration of the spirit, which deems life a position to be abandoned at any moment, it may please; treats it like a garment, to be cast aside whenever it becomes an inconvenience to the wearer. Suicide is a characteristic token of the morals of our times, and its occurrence can only be attributed to the utter and complete absence of religious feeling, and confidence. Without faith in a superior Being—without belief in a Providence, which oversees and scrutinizes all his actions, desirous of recompensing the good, and prepared to punish evil, man knows not why he has been placed upon this earth, nor what part to enact in the great drama of life. He may indeed suspect, that there are duties to be performed, and rights to be respected and

observed. But enfolding himself in his egotism, as in a mantle, society appears created but for him, or at least from it he should draw every possible advantage, nor for an instant stop to inquire how it advances, or what support or benefit it may be in his power to confer. Society exists: this is the fact on which all his arguments are based, and from which he begins his reflections, nor attempts to examine into its origin, its cause, or its object. Into it he has been cast by what he calls chance: he struggles to render his position as lucrative and as yielding as may be, and stands ready to desert it, whenever its duties or its difficulties become tedious or insupportable. Thus, because he does not examine those questions, which are fundamental, and the knowledge of which is most essential; because, casting aside his character of a reasonable being, and every other quality that distinguishes him from the brute, he concentrates all his hopes in a life purely animal, and looks at nothing beyond the present moment—It is, in fine, because he seeks only his own aggrandizement, without observing the interests of his equals, that he is led on to the commission of an act, diametrically opposed to his advancement, and es-



entially repugnant to all the feelings of his nature. And would to heaven it were ignorance alone, that drives man to suicide! With how many however, does uncurbed passion produce this sad result! What numbers does it carry on to forgetfulness of every duty! The abuse of sensual pleasures gradually stifles the still small voice of conscience: men are soon reduced to that hapless condition, when the intelligence, weakened by every excess, has not strength or courage to turn towards celestial objects, or the heart, seared and hardened by debauchery, is nerveless and without power to raise itself from the filth and mire, in which it is embedded. Then every resource of enjoyment is exhausted—the wide unattractive waste of pleasures terrifies,—despair comes on, and the inevitable consequence is suicide.

Man is a divine plant; its root is firmly fixed in heaven. Christian hope is the nourishment which fortifies us against the difficulties of our existence. Atheism comes like burning lava to dry up the spring of health and hope in the hearts of the young, saying to them: “surround yourselves with pleasure and enjoyments; yield to all the suggestions of your hearts, and think not of another life.” How soon you discover the signs of vice, and the stamps of despair on that brow, which once beamed with innocence and goodness.

The unhappy wretch rapidly exhausts what are called the sweets of life, and there is no more pleasure for him but in death. Ignorance and frivolity may inquire what was wanting to render him happy? What was wanting! That he should be as the dog which whines and barks at his gate, an organization purely and exclusively sensitive. Yes! The voluptuary may well wish to concentrate every feeling in his animal nature, and to enjoy no pleasures but those of the brute; But

he has other tastes and other desires less of sense perhaps, but far more imperious and difficult to satisfy, and these are of the intellect. The more exclusive of other enjoyment the pleasures of the body, the more strange and averse are they to all reflection. The intellectual faculty suffers too in the same proportion, from the forgetfulness to which it is condemned. Deprived of this invisible aliment, which contains the principle of its strength and perfection, it falls into indescribable torments, and if it has abandoned the idea of attaining in heaven what it in vain seeks for on this earth, there remains for it but one hope to be realized—the hope of annihilation.

It cannot be dissimulated, but what the immoral works of the day, and above all the daily press, by relating, contribute much to the commission of suicide. The frequency of this crime familiarizes us little by little with this idea, which was once so abhorrent and extraordinary. Then too, the circumstances which are minutely detailed, strike the imagination, and soon beset and captivate, it so that we permit ourselves to be hurried away by the exciting interest of the occurrence. A directly contrary effect must be the result of a good work, which in the examination of suicide and its history would exhibit its weaknesses and expose its cowardice. This is the object and purpose of the volume under consideration.

Our author begins with the history of the most celebrated suicides, among the different people of antiquity, and discusses the philosophical doctrines, which permitted, encouraged, or advocated and counselled this crime. Unhappily there was scarcely one school which did not favour this lamentable error. First pass in review the philosophical teachings, and the religions of Judea, of China, and of Japan. The ground-

work of all these systems is Pantheism. The great soul, the principle of all things, the universal spirit exists eternal, infinite, supremely happy, and on the other hand without intelligence, without authority, and consequently careless and heedless of human actions, without any control or influence over them; motionless, lifeless, in a word in a state of the most complete inertness. When the soul goes forth, it is to return to that great soul, from which it came out, is absorbed in it, and participates in its unchangeable felicity. The conclusion from this doctrine is very evident: self-murder leads to happiness. And since a blind and impotent being cannot demand explanation of your actions, or an account of your stewardship, what can be more lawful or right than, when this life becomes a burden, to quit it for a better and a happier state of existence? The curious and poetical doctrine of Metempsychosis, which was embraced throughout India, was equally favourable, and an incentive, to suicide. Following out its precepts, self-destruction produced but a change of existence, was but anticipating a state of being, which might *perhaps* be better and happier than the present; and when this was unfortunate they willingly accepted the risk. No astonishment should therefore be excited by the prodigious number of suicides among the ancient people of Asia. It was regarded by them as, at the worst, an indifferent and often as a religiously meritorious, act. It is well known with what cool absence of care they quitted life. And it is recorded by indubitable authorities, that they would rush with wild enthusiasm into the arms of death, throwing themselves beneath the wheels of the sacred chariot, on which their idols were borne along the streets, or permitting themselves to be trampled to death by the crowds at

the doors of the temples, in the belief, they were thus paying homage to their gods, and increasing the pomp of their ceremonies. The religious doctrines of the Celtic nations, very nearly approached the Indian Pantheism, likewise admitting Metempsychosis, and there are consequently among them numerous examples of suicide.

We might hope that, in approaching the civilization of Greece and Rome, this horrible scourge would disappear. Not so, however. On the contrary, these people, the most polite and polished of antiquity, carried to the utmost extreme their indifference and contempt for life. World-known is the famous Leucadian leap, whither so many journeyed to spring to the cold embrace of death. By the customs of the island of Zea, old age was anticipated by a voluntary demise. The most extraordinary of all, however, was the legislation at Marseilles. Here a man effected his own death, according to law, and with poison furnished by the state for that purpose. There were, however, conditions annexed: the applicant must have publicly stated and discussed his reasons for wishing to terminate his existence; and these reasons must have been approved of by the Senate. These laws are mentioned by Valerius Maximus, who, far from censuring, bestows a studied eulogy upon them. And the best and most renowned spirits of Greece glided into the same error. Pythagoras was not opposed to suicide, and Plato in his writings expressly approves of it. "Who would suspect these maxims and this strange doctrine in Plato, the divine? the great Philosopher, a partizan and a favourer of suicide! In this there is matter of astonishment sufficient we think to astound his enthusiastic admirers. As for us, we deduce hence a high and effective

lesson: God oftentimes affords us examples of strange contradictions in the most exalted genius, in order to teach us, what man may be, when abandoned to himself without the torch of divine truth for his guidance. Behold him, now marching forward with a firm step, soaring high above the flights of his fellows in the regions of truth, speaking forth in trumpet-tones the revelations of his own great genius—and now tottering, falling, groping about in darkness, hesitating and stammering in his uncertainty, lost! Such is Plato!"

All the other philosophical schools of Greece permitted or even counselled and praised suicide, Pyrrhonism, Scepticism, Epicurism, and above all Stoicism, which last was the most prevalent doctrine in the latter days of Greece. Under the Roman dominion many famous personages put an end to their days, and thus gave evidence of the sincerity of their opinions. Most of the great men of those times, pursued to the death or reduced to the utmost extremity of distress by the inconstancy of fortune, popular hatred, or the revengeful spirit of princes, adopted this mode of escaping from their persecutors. They quitted life as they would the festive board: when the course they had described for themselves in this world, was obstructed they felt no desire to survive. The vast number of heroes, who are mentioned in this history as having inflicted death upon themselves, is most astonishing, and unless attested by the most irrefragable authority, would prove incredible. It is with a feeling nearly allied to horror, that we recollect, that all these lamentable scenes are recounted by the classic authors, who are placed in our hands in the first years of study, are always proposed as worthy of our admiration, and accompanied with eloquent eulogies, and interspersed with moral reflections little adapted to direct

the spirit, train the mind, or mould the heart of the young. When considering these shameful weaknesses and criminal actions, we have always experienced a great diminution of that high esteem, which we once bore these great men, and there follows a lower estimate than we were wont to have of those philosophical doctrines, which, notwithstanding, their great renown conducted to the most gross and immoral errors. We feel, too, at such times, how impotent is human wisdom, when abandoned to itself, and how little it can produce when not vivified or inspired by the Uncreated.

After having thus given the history of suicide in ancient times, our author leads us to the examination of the particular reasons, which were powerful enough to induce certain of those mentioned to commit the act of self-destruction. Sometimes they consist in an exaggerated and false principle, seemingly virtuous, as devotion to country, the sentiment of friendship, conjugal affection, or even chastity: such unfortunates deserve our pity, as much as they merit our censure. The most frequent cause of suicide exists in a false point of honour, a false glory, contemptuous of life; not unfrequently in the despair incident to the failure of some cherished plan, or in the contempt induced by an insult submitted to and unavenged. The severest blame however, should fall on those, whom vanity or pride, or a dissipated life have drawn to so base and criminal an action. In our days, we behold men weary of life, never having thought but of themselves, and pleased alone with material enjoyments. Such, soon become *blasés* on all pleasures: their egotism freezes; a mortal *ennui* descends upon them, and they escape from it only in suicide. Such an end does not preserve even the appearance of energy: it inspires but pity and disgust.



After having discussed the history of suicide under its two principal aspects, that which may be called strictly philosophical and that of the causes, which lead to it, our author proceeds to combat and oppose it. He exposes one by one, and refutes in order the various arguments, which sophistical nicety has devised in favour of suicide, and his logic becomes warm, close, and vigorous; the arguments of all ages pass in review, and then narrowing his attack, he concentrates his forces for an onset upon Robeck and Montesquieu, cites their writings, and replies by forcible and irresistible reasoning. He brings down to their proper level the works of these pretended sages of the eighteenth cen-

tury, and exhibits in strong light their weakness, their contradictions and their sophistry.

Thus terminates this novel and useful work. It may be classed among the volumes for study, and the spirit in which it is conceived, the subject which it elucidates, and the manner in which it is treated, all contribute in rendering it worthy of a place in every library. The man of the world will discover nothing in it to strengthen his attachment to sublunary things, whilst the grave and reflecting will find there profound and useful researches on one of the greatest and most baneful errors, into which the human spirit has ever fallen.

J. E. D.

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FROM THE FRENCH, FOR THE CATHOLIC EXPOSITOR.

## REVIEW OF THE RELIGIOUS PRESS IN SPAIN,

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IN presenting a sketch of the religious press of Spain, we will not confine ourselves to giving a mere list of authors, and of periodical publications; but we shall endeavour to show the actual state of the public mind in the kingdom of Charles V.; we shall recall the by-gone days of faith and greatness, and by comparison, more readily, the misery to which this once bright state is now reduced: to our reflections on the Catholic press we shall add some details, which will serve to

show the abject condition of this unhappy people, and perhaps explain the cause of its wretchedness.

Until 1837, there never existed in Spain a religious press, properly so called; by a religious press, it will readily be seen that we mean a press for the dissemination of periodical publications, issued principally for the propagation or defense of religious truth. Even the political press of Spain, is an introduction of very recent date: as a general principle, it may be said, that, it requires the

shock of some social disorder, to give that vigour and activity to national intellects, without which the press will remain dormant. To us, who are accustomed to the constant struggles for mastery of opinions and parties, the quiet existence of a less active people, is construed into torpor. Rage for publicity is seldom found in any people, unless it be the result of some considerable movement; and this has been the case with Spain.

It is a remarkable circumstance, that the political press of Spain, contaminated as it has been, by many dangerous errors, has always shown respect and deference for the principal points of Catholic faith; and, while it has attacked the Inquisition, the monks, ecclesiastical property, and submission to the Roman Pontiff, it has either been entirely silent in regard to the radical truths of our faith, or it has spoken of them, only to attest its veneration for them. It is on this account, that, even during the greatest troubles of the Church, error was carried no farther than Jansenism; and even to this day, Jansenism extended in its effects, somewhat farther than in France, is the greatest heresy which ever existed in Spain.

But even the satisfaction which this fact imparts, is not without alloy; for it is a source of sorrow to know that this Jansenism, disguised as it has been, with a hypocritical regard for the essential truths of our Faith, has produced in Spain, the same evils which Lutherianism did in Germany and the north of Europe, Presbyterianism in England, or Calvinism in France. It has destroyed the living strength of the Church, in the hearts of her members, and in her social institutions: it has cunningly undermined faith, and overturned the monasteries: it has declaimed against the celibacy of the clergy, robbed the sanctuary, viola-

ted the independence of the episcopacy, shackled the free communications of the bishops with the See of Rome, and interrupted the succession of pontiffs to the chair of St. Peter, unbroken from the days of the apostles. It was this same Jansenism, which, in the person of Count de Torens, proclaimed in the Cortes, "*that the time had arrived to strike a decisive blow at the monks.*" And this blow was struck: a blow followed by many others, to the great scandal of civilized nations, and to the injury even of the authors of this foolish speech.—It was Jansenism, which only last year, formed a project for controlling ecclesiastical jurisdiction and its relations with Rome—a project, which proved a rock of destruction to the last efforts of the enemies of our Church.

In France, the spirit of Jansenism being fortunately restrained by the vigorous exertions of her bishops, and the zeal of her religions, was confined to a very limited portion of the state, as well as of the Church; and at first sight, it would seem improbable that this same zeal could have been the source of so many disorders in a neighbouring state; but if we examine the question minutely, we will find strong reasons for attributing to this heresy, a large portion of the evils, which, during the last century, were the cause of so much desolation to religion, as well as to society at large. It is true that Jansenism did not fly to arms, as did the sects of the sixteenth century, to put down by brute force, what had been established by long usage, and the pious consent of the community: it selected its weapons from the armory of falsified history and deceptive dialectic: its followers did not always appear in their own colours; they carried on the strife under various garbs, and in divers languages, as well of literature and philosophy, as of other sciences:

but the chief source or our misery in France, was the general rebellion against those principles, which were so universally received in the ages of pure faith; the revolt of kings against the Church, and the revolt of nations, both against the Church and against the king. Let these rebellions be distinguished by either of their appellations,—call them Absolutism, Jansenism, or Philosophism,—they are no less the same: they all spring from one source,—they are all derived from one common root, nurtured by the infirmities of the human heart.

In the word Jansenism, as received in Spain, we include all that is contained in the various titles given above; not that it is impossible to distinguish the different workings of the spirit of impiety and revolt; but, either through misconception on our part, or in consequence of the very natural confusedness on this point of Spanish writers, it has always struck us that, in the modern polemics of the other side of the Pyrenees, this word admits of the extended signification, which we have given it. However this may be, we cannot be misunderstood, when we say that the religious press of Spain, was organized principally to oppose Jansenism.

When we consider the continuous deterioration of Spain, particularly since the days of Charles III, the predominance of one evil, over all others is apparent: this evil is the abandonment of character, and the consequent relaxation of morals. There is no doubt but that the indolence of the clergy has had a very baneful influence in this respect. According to divine authority, the priest is *the salt of the earth*; and it cannot be concealed, that in Spain the salt hath lost some of its savour.

Whence happens this?—We have but to recall one of the principal events of the era just referred to, the repulsion of the Jesuits. To corrupt the salt, it is not necessary to destroy it. Of the clergy, you remove neither the head, which are the bishops; nor the feet which are the ministers; but you remove the heart, or a portion of the heart, which are the religious orders.\* And we do not hesitate to say, that one of the most important fibres of this organ, which gives to life its whole impulse, was the society of the Jesuits. For us Catholics, it is enough to read of the institution of this distinguished Order, to consider the times and the enemies against which it has miraculously contended; to see by whom it has been persecuted and expelled, and to know those who even now calumniate it because ignorant of it; and we will at once become sensible of the great injury which its destruction inflicted on the sacerdotal body of Spain. Is it surprising that a limb should perish when deprived of its nerve? And yet this is what Jansenism has done, in expelling the Jesuits.

We have said above, that the preponderance of Jansenism in Spain, to the exclusion of every other heresy, was a subject of congratulation to that country: by this, one would be understood merely to say, that Jansenism has been less destructive than Lutheranism or Calvinism. In avoiding the division of the sixteenth century, Spain so strengthened her faith, as notwithstanding the efforts of a thousand sworn enemies, to become one of the firmest pillars of the Christian world. A few words will suffice to establish our assertion, and to give a summary of the grandeur of this country during the last three centuries.

\* The author appears to be *something of a friar*, and therefore he must be allowed to

think as he does. *Unusquisque suo sensu abundet.* F. V.



Of the whole of Europe, entirely Catholic, in the fifteenth century, one half became Protestant, in the sixteenth. Two kingdoms only withstood the invasions of this religious revolution: France and Spain. The latter country, at that time, controlled by its power and influence, and occupied Italy, all that part of Germany which has remained Catholic, and the Netherlands. France herself, overcame Calvinism, only by means of the assistance of Spain, at a period equally illustrious for liberty and for religion. In the sixteenth century Spain vindicated the Church; in one quarter by her counsels, in another by her arms, at home in her monasteries, in the chairs of her bishops, in her universities, by her admirable learning, and by her still more admirable sanctity. We are proud to recall the honourable conflicts which, during the reign of Philip II, the arms of Spain waged against Protestantism: heresy attacked both orders of society, the religious as well as the political; it must then be met with double weapons. If, by a wonderful effect of the due distinction between the temporal and the spiritual, it could have happened, that theological errors would not affect the stability of governments, then we agree that spiritual weapons only should have been employed: but this was not the case; and it became necessary to take decisive steps, even to the use of the sword, against promoters of heresy, who, at the same time were disturbers of the public peace. We know that this has already been said a thousand times; but there is no harm in repeating it once more.

It is not our intention to enter into an analization of the different wars, in which the principle which we have here advanced, was brought into action; nor will we deny, that, on more than one occasion, religion was assumed by Catholic kings as

a political mask: our narrow limits will not here permit the discussion of this point. One thing, however, we can establish beyond all controversy; and this is that, the combat against Protestant heresy, sustained by Spain, in so many different ways was inwardly supported by the efforts of some truly devout souls; that the combat, like that which gave triumph to the Hebrews in the desert, was sustained by the prayer of a Moses, lifting up his hands on the mountains. To be convinced of this, we have only to read the history of the foundation and of the reform of religious orders in Spain, at the very time of which we are writing. St. Theresa, in particular, offers some of the clearest and most beautiful indications of this fact; it is certainly well to oppose to the calumnies of philosophy and Protestantism,—words like those of this venerable mother.

In a work, entitled "*The way to Perfection*," St. Joseph d'Avila, explains to them the divine motive of their creation, which is to defend the Church *against the fury of the Lutherans*. Speaking of the efficacy of prayer, she describes the union of Saints as a fortress for the Church militant, which insures the safety of Christianity. "But why," says she, "do I tell you of this? In order, my sisters, that you may know, what you must ask of God: that, in this castle, where good christians have taken refuge, He will not permit any one to go over to the side of the enemy; but that He will strengthen His preachers and theologians, who are the captains of this stronghold, and that the religious, who form the greater part of His soldiers, may advance daily in the perfection, which their holy vocation requires; *on this depends everything; for, as I have already said, it is from ecclesiastical, rather than from secular strength, that we must*

look for aid."\* What is this ecclesiastical strength, from which St. Theresa proposes to derive such assistance? Surely it is the virtue of loving hearts, the strength of those *living stones*, built upon Jesus Christ, the *living stone*. "Draw unto Jesus Christ, the living stone, and build yourselves up, as living stones, upon this foundation."†

If, among the countries of the earth, there is one which can claim the honour of having caused the light of faith to burn with pure brilliancy, as well in her politics, as in her customs, her literature, and her arts, it is Spain. Towards the close of the 15th and during the 16th century, when the towers of Castille, ruled throughout Europe, and shone as beacon-lights of civilisation, the monarchs of Spain knew no title more glorious than that of Catholic Kings. The defenders of Christianity, in the south of Europe, they struck the last blow at the audacity of the Moslems, in the Mediterranean, before the renown of their arms, that of the Crescent sank into insignificance; heresy, in many places, could not withstand the wisdom of her laws, and her ships bore to the New World, the faith of Rome, a charter of authenticity for all society; and whilst the most consummate policy, the brightest science, and the most sublime arts, all lent their aid to her glory, there flourished at the foot of her throne, sanctity before unheard of: the merits of the saints of Spain obliterated the glory of her heroes.

Such was the grandeur of this monarchy, in the 16th century. The 17th, it is true, saw it decline, as the genius and virtue of France, sprang up, and rose to their apogee: never-

theless, for two hundred years, Spain preserved her political, as well as her religious unity, and by her fecundity during this period gave people to America: she exhausted herself, perhaps, in this majestic enterprise; but she succeeded, in the end, in establishing her immense possessions, and in raising them to that degree of wealth and power, which turn colonies into nations. Happy would she be, if, towards the last century, heresy had not crept into her bosom, happy, if errors, even more subtle, and more captious, had not commenced, some time before, to corrupt the maxims of her royal government, by fastening on her sceptre the rust of pride, which at length made her hateful in the sight of God, and despicable in that of man.

It would be an interesting task, to present a history of the rebellions of the Spanish monarchs, against the spirit of the Church, a subject too generally unknown. For this it would suffice to follow the remarks of several Spanish authors, as noted for their piety as for their learning. Among them, there is one, the Bishop of the Canaries, M<sup>r</sup>gr. Romo, recently condemned by the supreme Tribunal, for the glorious offence, which holds in exile so notable a portion of the Spanish episcopacy, who in a review, of which we shall speak hereafter, has published several fine articles: their title alone will show their interest and appositeness; it is "*Of the influence of Lutheranism on the politics of the Spanish court, from the time of Charles V., to the adoption of the Constitution.*" Let it here suffice, to make known the principal statement of this writer, which we shall reduce to the following: "The monarchy of Spain never adopted the principles of Lutheranism, on the contrary, she has always steadily opposed them; she has, however, been led astray by the examples of princes imbued with here-

\* *Camino de perfect on*; chap. v.

† Ad Christum accedentes lapidem vivum et ipsi tanquam lapides vivi superædificamini: domus spiritualis.

sy, and has walked too nearly in their steps, in waiving the authority of the Roman pontiffs, and in arrogating to herself too much freedom, in things spiritual, as well as temporal."

These few lines are worthy of being remembered. They show us that Spain, even while avoiding the grosser errors of the 16th century, committed grand political faults, which, to this day, have kept up that abortive spirit of Calvinism, which succeeded in expelling the Jesuits, which caused the religious persecution of our day, and which compromises the establishment of society on a basis conformable to the genius of the country, and which we have already spoken of as Jansenism.

But let us come down to our own times, and seek a reason for the appearance of the religious press, during these latter years.

After the great struggles of Spanish patriotism at the commencement of this century, the monarchy tried to re-establish itself, on its former basis: to give reason for its want of success, would not be an easy task; and, besides, the object of this article does not require a profound exposition of those causes, which, under the influence of extraordinary circumstances, that happened in France, first overturned, and then so essentially modified the monarchical principle, as established in Spain. We will only state, that the revolution, for such it was, caused by the death of Ferdinand VII., placed the clergy of Spain, in a situation, entirely different from that of the French clergy, after the revolution of July. On one side the change, which was effected in Spain, preserved the appearance, wore the mask, as it were, of legality; and this ensured the adherence of many members of the Church. Not only ecclesiastics suspected of a leaning

towards Jansenism, and whose ready compliance to the will of power, has since proved a dangerous evil; but even bishops, venerated, and justly venerable, entertained for the new institutions, that sincere respect, with which they had promised their expiring monarch to receive them. These, it would seem did not wait to choose between *face* and *tright*: they obeyed the new monarchy with the same simplicity as they had the old.

On the other side, however, some of the bishops declared for the rights of Don Carlos, and their example drew over a large portion of the clergy. In the Basques provinces, in Navarre, Arragon, and Catalonia, a small and warlike party of royalists established itself, which was supported by the devotion of those pastors, whose flocks had espoused the cause of the Pretender. Some of the bishops suspected at court, were obliged to go into exile; hence, a number of vacated bishoprics—a sure source of evil in presence of an enemy to the liberties of the Church. At the same time, the relations between the court of Madrid, and the Holy See were broken up, without causing the outlawry by the Church, of the new government. We are well acquainted with the negotiations of Rome, with Don Carlos, or, at least with the wise counsels, which, from the steps of the pontifical throne, were sent to the Pretender, at his head quarters, and which, to the shame of some of the prince's friends, be it said, did not reach him. There was a general division: the clergy of the inferior ranks, made common cause with the people, whose secret sympathies were restrained only by terror, and silently prayed for the success of the Carlists. At the same time, the phrensied populace began to imbrue their hands with the blood of the religious; there was reason to believe



that the revolution threatened the Church with destruction; and, at this crisis, it is very probable that doubts arose in the minds of those prelates, who had given their assent to the constitution; and these doubts, not wholly unmingled with regret.

Let us bear in mind the power which then lorded it over Spain. Royal despotism entrusted to ministers, imbued with the doctrines of Jansenism, if not with the animosities consequent to impiety, shared the rule with revolutionary fanaticism, embracing in its ignorance the theory of *the civil constitution of the Clergy*. And yet, many of the men of state, who lent their aid to the persecution or spoliation of the Church, were led away more by the general disorder, than by any inherent love of evil; and some of the most illustrious among them, have since, raised their voices in favour of the very religion, and the very Church of which they were then the persecutors. We must, moreover, remember that, since the treaty of Vergara, the government, generally styled *moderate*, has desired honourably to repair the evils produced by the fury of preceding years. Between the last triumph of this government, and its downfall at Valencia, there was a considerable interval, during which the Church might hope to heal its wounds. A proscribed princess, Maria Christina, deplored of the regency with which the will of her husband had invested her, prostrated herself at the feet of the Sovereign Pontiff, and made honourable amends for that period of crime and sacrilege.

It was from the midst of circumstances, like these, that arose the religious press of Spain. In 1837, two years before the treaty of Vergara, and the close of the civil war, and three years before the expulsion of Maria Christina, there first appeared at Madrid, "*la Voz de la Religion*"

(The Voice of Religion). This publication, having undergone some changes, has been continued until recently, under the title of *El Reparador*, (The Redresser), and appeared three times each month: it was a review, rather of doctrines than fact; and combated the impiety, or the treachery of Jansenism, in lengthy articles, which savoured of scholastic theses, and, yet, adopted a tone so virulent and aggressive, that it was readily seen, how warm had waxed the blood of their author. We shall say nothing of another characteristic of the articles of the *Reparador*, their tendency to declamation. To the mind of a Frenchman, this defect is inseparable from any of the productions of the Spanish press, whatever be their subject, their party, or their political cast; and this remark applies as justly to one Spanish periodical, as to another; but it were probably as well that French taste should not take it upon itself to give a lesson, on this head, to the naturally pompous genius of Spain.

Be this, as it may, it is quite certain, that the *Reparador*, as well as several other sheets, of which we shall say more hereafter, frequently spoke with marked eloquence.—If it were noting the desolation of the Spanish Church, it would borrow the voice of the prophets, and, in strains beautifully relieved by the natural harmony of the idiom, it would touch the christian soul: if it wished to aver its unchangeable attachment to the chair of Peter, the centre of faith, it was not wanting in bursts of sublimity, worthy of the grandeur of its subject. When its patriotic zeal called forth a harangue against the foes of Spain, it could draw a lively picture of the enmities of England, or the debasement of Portugal; and mingle with its political matter, bold sketches and enthusiastic notes of the relations of

Protestantism, with despotic royalty. It was in the *Reparador*, that appeared the article spoken of above, from the pen of M<sup>r</sup>. Romo, the exiled bishop of Seville.

Within a few months the *Reparador* has undergone another change: it has become a daily paper. Its editors, sensible of an increase in their own ardour, as well as in the sympathies of the public, have thus created an organ more becoming its object. Their sheet, still preserving its title, ranks with those papers which are most independent, in promoting the interests of religion and of their country; in its political bias, it is decidedly inclined to a pure monarchy: it cannot become reconciled with a representative government, which, as yet, has done so little to restore the Church, although it has certainly given some happy pledges to the country.

The *Reparador*, in becoming a daily paper, has followed in the footsteps of another journal, more generally known abroad, *El Catolico*, (The Catholic,) which has been in existence about three years, and has always been the accredited champion of the religious interests of Spain.

From the first appearance of a sheet like the *Catolico*, which attended to political matters, but without espousing the principles of either side, and which treated of religion, without confounding it with what was too nearly allied to it, in the minds of many, it has proved a subject of scandal for the purely political community. We remember the sensation which this Spanish paper produced in France; the reigning power at Madrid was at once accused of getting up hypocritical lectures in favour of its own interests; and yet, what proves the complete impartiality of the *Catolico*, is the fact, that, while rigourously following the neutral path, which it had pro-

mised to adhere to, of opposing the very side of which they consider it the organ. The fact is, that the *Catolico* addresses itself to every honest man in Spain, who bettered or worsted in the political field, places before everything else, the restoration of religion, and is willing to believe, that social regeneration, will necessarily follow its re-establishment in the country. With this purpose constantly in view, it undertakes its task, with much freedom of thought, and frankness of expression. Although it frequently criticises the steps of the government in regard to religion, it is generally silent, on topics purely political: it, however, keeps its readers informed of whatever may affect the people, and sometimes, even joins in with such popular demonstrations as may seem to spring from a sincere love of liberty, order, and the monarchy. In this way it has taken a conspicuous part in that league of journals, of which the history of last year affords us more than one example. We ought here to add, that on similar occasions *Reparador* has followed the same course. There are many readers, who like explanations of the delicate points of a question, who are fond of being sympathised with, as it were; and who would not have their authors afraid of condemning what many venerate. This class would probably ask of the *Catolico* its sentiments in regard to absolute monarchy in Spain, in relation to the suppression of the ancient orders, and would doubtless question, it on its opinions, as to what is most likely to be the result of the present state of affairs—subjects on which every one is apt to form conjectures, according to his own private convictions. On these points the *Catolico* has ever remained silent, having chosen the part of wisdom, as well as of charity. If, from the hints which it may have thrown out, we

attempt by induction to get at its opinions on these matters, we run the risk of attributing to it our own ideas, but lest we should here leave our readers entirely in the dark, we will endeavour, by a few remarks, to supply the deficiency caused by the silence of the *Catolico*.

We shall say nothing of remote times; of these every thing is said in the few words which we have borrowed from the venerable bishop of the Canaries. We need not here repeat them. After the conflicts which marked the commencement of the present century in Spain, there succeeded what is styled a Restoration: it proved such, it is true; but it was far from general or complete. The new edifice was not built according to the rules of that divine architecture, so distinctly laid down by St. Theresa, in the passage which we have given above: it was cemented, 'tis true, with the recollections of the past; but its foundations were not laid on that *living stone*, which alone is everlasting. The restoration in Spain was principally political: it was overturned by the first storm of revolution which fell upon it. "Ferdinand VII," says a writer, whose name we give below,\* never understood his position; he placed himself at the head of a party, in-

stead of at the head of the nation; devoid of every thing like a correct idea of a vigorous government, and strongly impregnated with that effeminacy which with us has become hereditary, he was too much controlled by circumstances, and was satisfied with putting down the revolution without providing against it for the future." Thus, the restoration, besides being exclusively political, rather than social and religious, added to this fault, the want of decision and foresight.

It was of short duration, and the downfall of civil institutions left the hearts of the people with faith alone, like a tree suddenly deprived of its support. The storm, however, has not completely prostrated it; but we even venture to hope that it has strengthened it: that the wind, in shaking the trunk and the branches, has caused the roots to take firmer hold of the ground. And, besides, Spain cannot lose sight of the bright examples of her past history. When, in consequence of her crimes and impiety, she fell in the eight century, beneath the sword of the Saracen, she raised herself in a series of conflicts, which, foreigh hundred years, proved a constant succession of glorious triumph. And, thanks be to God, the fortunes of Spain are not now in the hands of so small a band of warriors, as they were in the days of Pelayo. M.

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\* Don Jaime Balmes, in the "Civilization" of Barcelona.

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## CHARLES CARROLL, OF CARROLLTON.

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It has been asserted that the American colonies, now the United States, began seriously to entertain the design of throwing off their alle-

giance to the British king, soon after the conquest of Canada by the arms of the British and provincial forces. There is, however, no evi-



dence to sustain that assertion; and the probability is, that the colonies, although they each had cause for discontent, had never been united in their complaints until the British parliament united them by a series of general grievances. The charters granted to the various colonies had been uniformly violated as soon as they began to thrive; and they, in their weakness and sincere attachment to "the mother country," had patiently submitted. Yet it is evident that they retained from generation to generation a natural sense of their natural and chartered rights. The descendants of those who had braved the dangers and hardships of the wilderness for the sake of civil and religious liberty, inherited the spirit of their fathers;—what the fathers had gained by patient toil, unbending fortitude, or by charter from the king, their children claimed as *their birthright*.

In 1764, parliament, for the first time, attempted to raise a revenue in the colonies without their consent. This led to a discussion of the right in the provincial assemblies and among the people; and the general sentiment appears to have been, that "taxation and representation were inseparable." In 1765, the famous Stamp Act was passed; the policy of the British government being unveiled, a universal expression of indignation and opposition was echoed through the colonies. In addition to these general causes for complaint, each colony remembered its own individual grievances. It is only our purpose, on this occasion, to trace the causes of discontent in Maryland; and to show, that when her sons embarked their "lives, their fortunes, and their sacred honor," in their country's cause, they had reason and justice on their side.

The charter of Maryland was obtained by Lord Baltimore, from Charles I., in June, 1632. By the

charter it was declared, that the grantee was actuated by a laudable zeal for extending the Christian religion and the territories of the empire. Lord Baltimore was a Roman Catholic; and his avowed intention was to erect an asylum in America for the Catholic faith. In honor of the queen the province was named, and its endowment was accompanied with immunities more ample than any other of the colonies. Lord Baltimore was created the absolute proprietary, saving the allegiance due to the crown; license was given to all British subjects to transport themselves thither, and they and their posterity were declared entitled to the liberties of Englishmen, as if they had been born within the kingdom—with powers to make laws for the province, "not repugnant to the jurisprudence of England:" power was given to the proprietary, with assent of the people, to impose all just and proper subsidies, which were granted to him for ever; and it was covenanted on the part of the king, that neither he nor his successors shall impose or cause to be imposed any tollages on the colonists, or their goods and tenements, or on their commodities, to be laden within the province. The proprietary was also authorized to appoint officers, repel invasions, and suppress rebellions. The charter contained no special reservation of royal prerogative to interfere in the government of the province. Thus was laid the foundation of a popular government not likely to be willingly renounced when once possessed.

No efforts were spared by Lord Baltimore to facilitate the population and happiness of the colony; and in five years it had increased to such an extent that a code of laws became necessary. Lord Baltimore composed and submitted a body of laws to the colonists for their assent;

but they, not approving of them, prepared a code for themselves. At a very early period the proprietary had declared in favor of religious toleration; in 1649, the assembly adopted that principle by declaring, "that no persons professing to believe in JESUS CHRIST should be molested in respect to their religion, or in the free exercise thereof;" thus meriting the distinguished praise of being the first of the American states in which religious toleration was established by law. In 1654, Cromwell sent commissioners to reduce the colony to his subjection, who, although they met with no opposition in Maryland, abolished its institutions, and introduced religious discord. They inflamed the Protestants against the Catholics, until, exasperated to extremity, the parties met in an engagement, when the partisans of the proprietary government were defeated, the governor deposed, and a new assembly formed, by which a law was passed depriving the Catholics of the protection of law in the community. With the restoration of Charles II., in 1661, tranquillity was restored to the province; but in a few years that tranquillity was again disturbed by a series of petty exactions, originating in the strife and jealousy of the ruling party in Britain, on account of religion. The king's ministers commanded that all the offices of the provincial government should in future be committed exclusively to Protestants; and not only in this was the charter violated, but also by the appointment of revenue officers and the exacting of imposts. In 1686, James II. determined to overthrow the proprietary governments of the colonies, but the more important affairs in which he was engaged at home, during his short reign, prevented the consummation of his threat.\* On the accession of William III. a Protestant

accession was formed, which, under the authority and approbation of the king, usurped the direction of the affairs of the province, keeping up the farce of a papist plot as an excuse for their conduct. Lord Baltimore was deprived, by an act of the privy council, of the political administration; although they could find no fault with him, except that he was of the Catholic faith. With the proprietary's government the liberal principles of his administration was subverted. The Church of England was established, and a tax levied to support it.

Sanctioned by the authority and instructed by the example of the British government, the newly modelled legislature of Maryland proceeded to enact a series of laws which completely disfranchised the Catholics, by depriving them of all political and religious privileges, and of the ordinary means of education. By an act, passed in 1704, and renewed in 1715, it was ordained that the celebration of mass, or the education of youth by a papist, should be punished by transportation to England. These acts were afterwards modified; but the evils inflicted on the colony by the violations of the charter, were not removed until the connection with Great Britain was dissolved by the revolution. In 1702, in the midst of this state of affairs, Charles Carroll, the father of CHARLES CARROLL OF CARROLLTON was born. We may readily suppose with what attachment to the royal cause he arrived at manhood. We are informed that "he took an active part in the affairs of the provincial government; and in the religious disputes of the times

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\* About this time Charles Carroll (the son of Daniel Carroll, of King's county, Ireland, and grandfather of CHARLES CARROLL OF CARROLLTON) came into the colony.

stood prominent as one of the leading and influential members of the Catholic party. On the 8th of September, 1737, O. S., his son, CHARLES CARROLL, surnamed of CARROLLTON, was born at Annapolis; and at eight years old was taken to France to be educated. He remained there until 1757, when he visited London, and commenced the study of law. In 1764 he returned to Maryland a finished scholar and an accomplished gentleman. About this period the respective rights of the colonies and of the king's government began to be discussed, religious disputes subsided and were forgotten, in the new and interesting topics of the time. The celebrated Stamp Act, in 1765, produced a universal excitement, and elicited, from men of the highest character and talents in the country, the most energetic and decisive expressions of opinion. Among those who came boldly forward in vindication of the colonists was CHARLES CARROLL OF CARROLLTON.

The Stamp Act was repealed, and the excitement ceased; but in the colonies the principle of parliamentary taxation was a settled question.

In June, 1768, Mr. CARROLL married.

In 1771-2, Mr. CARROLL's talents as an advocate of popular rights were again brought into requisition. The house of delegates, after an investigation, framed and passed a law regulating the fees of the civil officers of the colonial government; but the upper house refused to concur in it. After adjournment of the assembly, the government issued a proclamation commanding and enjoining all officers not to take other or greater fees than those therein mentioned. The people viewed this measure as an attempt to fix this tax upon them by proclamation, and in that light considered it as an unjust and arbitrary exercise of official authority. A newspaper contest ensued between

numerous advocates of the people and of the governor. At length the parties stood in silence, watching the progress of a single combat between the champion of the people, Mr. Carroll, and his antagonist, the provincial secretary. In this controversy, Mr. Carroll's talents and principles were brought fully before the public, and received the applause of the prominent men of the day. His antagonist was silenced, and the governor's proclamation was suspended on a gallows and burned by the common hangman. The above controversy was conducted by the parties under fictitious signatures; and before it was known who had been the writer to whom the laurel was awarded, the citizens of Annapolis instructed their representatives to address a letter of thanks, through the newspaper, to the "distinguished advocate of the rights of his country," but when it was generally known that "the distinguished advocate," was Charles Carroll, "the people of Annapolis, not satisfied with the letter of their delegates came in a body to thank him for his exertions in defence of their rights." Mr. Carroll had evidently made up his mind to abide the issue of the contest, which he foresaw had only been commenced with the pen to be terminated with the bayonet; and he took repeated occasions so to express his convictions to friends and foes. As the great drama of the revolution advanced, Mr. Carroll's popularity evidently became more extensive, and his advice and influence were more frequently sought. After the delegates in 1774 had prohibited the importation of tea, a brig arrived at Annapolis with a quantity on board; it was court time, and a great number of people were assembled from the neighbouring counties, and so irritated were they, that personal violence was threatened to the captain and consignees of the vessel,



and destruction to the cargo. Application was made to Mr. Carroll for advice and protection, by the owner of the vessel. He advised him to burn the vessel and the tea it contained to the water's edge, as the most effectual means of allaying the popular excitement. His counsel was followed, the sails were set, the colours displayed, and the brig burnt amidst the acclamations of the multitude.

In February, 1776, Mr. Carroll, then a member of the Maryland convention was appointed by the continental congress on a commission to visit Canada, in conjunction with Dr. Franklin, Samuel Chase, and the Rev. John Carroll,\* the object of which was to induce the Canadians to unite their efforts with the United Provinces in the struggle for liberty; but the defeat of Montgomery's army, the contributions levied on the inhabitants, and the invincible opposition of the clergy rendered their mission abortive. Mr. Carroll returned to Philadelphia just as the subject of independence was under discussion: he was decidedly in favor of it, but was not a member of congress: and the delegates from Maryland had been instructed to refuse their assent to it. He proceeded to Annapolis with all speed, and in his place in the convention advocated the cause of independence with such effect, that on the 28th June, new instructions were given in the place of the old ones, and on the 4th July, 1776, the votes of the Maryland delegation were given for the declaration of independence.

On the same day, Mr. Carroll was appointed a delegate to Congress, and took his seat as a member, for the first time, on the 18th. On the next day a secret resolution was adopted, directing the declaration to

be engrossed on parchment, and signed by all the members, which was accordingly done on the 2d of August. As Mr. Carroll had not given a vote on the adoption of that instrument, he was asked by the president if he would sign it; "most willingly," he replied, and immediately affixed his name to that "record of glory," which has endeared him to his country, and rendered his name immortal. By those who have the curiosity to compare that signature with the autograph accompanying our portrait, it will be perceived that the first was traced by a firm and manly hand, the latter after the lapse of more than half a century, and at an age when "the keepers of the house tremble." Both fac-similies are correct.

Mr. Carroll assisted in the formation of the constitution of Maryland, in 1776, and continued in congress until 1778.

He served in the senate of the state for several years, was a member of the United States senate from 1788 to 1791; from which time until 1801 he was an active member of the senate of his native state.

For the next thirty years he dwelt in the retirement of private life, in the enjoyment of tranquillity, health, fortune, and the richest reward of his patriotic labours, the veneration and gratitude of his country. After the death of Jefferson and Adams, in 1826, he was the sole survivor of the immortal band who, regardless of the peril, pledged their lives, their fortunes, and their sacred honours," for the liberties of their country; and the sole inheritor of the rich legacy of glory which they have left. But, on the 14th of November, 1832, the mandate which all must obey, summoned to the tomb the last of the signers of the Declaration of Independence; that the deed of noble daring which gave his country, "a place among nations," and opened

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\* Afterwards Archbishop of Baltimore.

an asylum for the oppressed of all. To it all eyes are turned for instruction and example, and it is evident that the political institutions of the old world are gradually conforming

to its model, to which they must very nearly approach, before the people, for whose happiness governments are framed, will be content.

J. H.

## EDITORIAL OBSERVATIONS.

Our numerous readers will rejoice to see the venerable sage of Carrollton in the present number of the *Expositor*. Catholics should cherish his memory with exalted pride: his virtues were bright and solid, his faith sincere and effective, and his whole history sheds a halo as well on the Church, as on our common country. His, indeed, is a *clarum et venerabile nomen*.

Several communications have been received, which shall be duly attended to, in our next. Among these we take pleasure in announcing an address from the pen of the Rev. JOSEPH SCHNELLER of Albany; and the "Priest Hunter," by T. D. M'Ghee, Esq., of Boston.

THE RELIGIOUS PRESS IN SPAIN.—This article has been translated by an intelligent gentleman, but not a clergyman or Spaniard,—therefore, he could not perceive the tendency of the writer, or rather of the *school*, to which he belongs. Jansenism is a real heresy, and not a mere *phantasma*, but the accusation, or rather imputation of Jansenism is a real and dangerous tool, much more so in the hands of those of the school of the author, to whom we recommend to read, the observations of *Cabasutius*, in his *Notitia Ecc.* To represent the Count of Toreno as a Jansenist is a curious idea; and to

believe that Jansenism is so much spread in Spain as to be the origin of every political transaction, is much more curious indeed. The article, however, contains so many good observations, that we would think it unpardonable to omit its insertion.—Above all we thank the author for the sublime extracts from St. Theresa, and may the wisdom and piety of that holy soul be the guide of the Spaniards.—F. V.

THE CHURCHMAN.—THE CREED OF PIUS IV AND THE COUNCIL OF TRENT.—Perusing several of the numbers of our contemporary, the *Churchman*, we met with some remarks made by him on the 29th of July last, respecting the discrepancy he thinks he has found between the Creed of Pius IV and the Council of Trent. We have no doubt that its editor has no intention of misrepresenting; but we are sure that he is mistaken, as will be evident by joining to each one of his assertions a text from the Council of Trent to contradict it.

*Churchman*.—The Creed of Pius IV, contains a promise of obedience to the Bishop of Rome, as vicar of Jesus Christ, of which there is not a word in the Decrees of the Council of Trent.

*Council of Trent*.—This holy synod commands all the patriarchs,

archbishops, bishops, and all the rest who have a right to concur to the Provincial Council, to admit all that is defined by this holy synod, and also to *promise true obedience to the Roman Pontiff*. (Sess. xxv. de Reformatione, cap. 1, page 301.) And again, this synod trusting in the mercy of God, and in the zeal of *his Vicar on earth*, &c. &c.—*ib.* page 61.

*Churchman*.—The Creed of Pius IV contains a confession that the Roman Church is the mother and mistress of all churches, of which there is not a word in the Decrees of Trent.

*Council of Trent*.—If any one would say that in the *Roman Church*, which is the mother and teacher of all the churches, there is no true doctrine on Baptism, let it be anathematized (Sess. vii. cap. iii.) And again—This holy synod admonishes all the pastors for the holy coming of our Saviour, that as good soldiers they should communicate to the faithful whatever the Romish Church decrees, which is *the mother and teacher of all the churches*. (Sess. xxv. &c. Delect. cib.)

*Churchman*.—The Creed of Pius IV, obliges its recipient to take the holy Scriptures in that sense, which the Roman Church puts on them, and to regard the Roman Church as a judge of controversies; of which there is not a word in the Decrees of Trent.

*Council of Trent* forbids us to interpret the Scripture against the sense which the holy mother the Church held and holds, to whom it belongs to judge as to the true sense of the holy Scriptures.—*Sess. iv. de editione lib. sac.*

*Churchman*.—The Creed of Pope Pius obliges its recipient steadfastly to admit and embrace all the traditions and observances of the Roman Church, of which there is not a word in the Decrees of Trent.

*Council of Trent*.—The holy Œcumenical Council and general Synod of Trent. . . . admits

and venerates all the Books of the Old and New Testament, because God is the author of them; and also the traditions appertaining both to faith and morals, as dictated by Christ, either by his word or by his holy spirit, and preserved by continual succession in the Catholic Church, with the same effect of piety and reverence.—*Sess. iv. Decretum de Canonicis Scripturis.*

*Churchman*.—The Creed of Pope Pius obliges its recipients to receive and admit the approved ceremonies of the Roman Church, in the administration of the Sacraments; of this there is not a word in the Council of Trent.

*Council of Trent*.—If any one will say that the rights of the Catholic Church, received and approved and commonly used in the solemn administration of the Sacraments, can be despised, or omitted without a sin by any ministers, or substituted by new ones, with the authority of any pastor of the churches, let him be anathematized.—*Sess. vii.*

It is evident that the Churchman took all his information from some Protestant author, and never took the trouble of comparing his assertions with the Council of Trent.—We must observe also that he introduces the word *Roman*, that is not found in the Creed of Pius the IV, and we cheerfully admit the introduction, because the Roman Church and the Catholic are altogether the same, when we speak of definitions; but if the Churchman introduces the word *Roman* so as to signify only the particular Church of the diocese of Rome, the introduction is inadmissible. There can be, and there are regulations for that diocese, not in force elsewhere. We hope that the Churchman will be a little more careful in trusting his Protestant writers, or if he did not follow any of them, that he will take more pains in examining the points of authority.



**EPISCOPACY.**—*From the Churchman, November, 1839.*—It is too much the tendency of the present age to overlook divine authority, even in matters of religion. This tendency is plainly to be seen in relation to the subject of Church organization. Since the popular mind is so liable to lose sight of the ecclesiastical principle of Episcopacy, that legitimate Church authority is originated by voluntary associations of men, not by votes of majorities, but is of divine origin, derived from Christ, and transmitted through an unbroken succession of chief officers, or bishops, who trace their appointment to him, it may be interesting to some of our readers to see a list of the names of persons who constitute such a succession.

**ORDER OF EPISCOPAL SUCCESSION.**

A.D.

- 30 JESUS CHRIST.  
St. Peter and St. Paul, at Rome.  
70 Linus  
81 Cletus  
93 Clement  
108 Anacletus  
112 Uarestus  
121 Alexander  
132 Sixtus  
142 Telesphorus  
154 Hyginus  
158 Pius  
167 Anicetus  
175 Soter  
179 Eleutherus  
197 Victor  
203 Zephyrinus  
221 Callistus  
227 Urbanus  
233 Pontianus  
238 Anteros  
239 Fabienus  
254 Cornelius  
255 Lucius  
257 Stephanus  
260 Sixtus II  
261 Dionysius

A.D.

- 273 Felix  
245 Eutychianus  
284 Caius  
297 Marcellinus  
304 Marcellus  
309 Eusebius  
311 Miltiades  
314 Sylvester  
336 Marcus  
337 Julius  
352 Liberinus  
385 Felix II  
398 Anastrius  
402 Innocentius  
417 Zozimus  
419 Bonifacius  
424 Celestinus  
432 Sixtus III  
440 Leo Magnus  
461 Hilarichus  
468 Simplicius  
483 Felix III  
492 Gelasius  
497 Anastasius  
499 Symmachus  
514 Hormisdas  
524 John  
526 Felix IV  
530 Bonifacius II  
532 John II  
535 Agapetus  
537 Sylvester  
540 Virginus  
555 Pelagius  
560 John III  
573 Benedictus  
578 Pelagius II  
590 Gregorius Magnus  
596 AUGUSTINUS, missionary  
bp. to England  
614 Laurentius  
619 Melitus  
624 Justus  
634 Honorius  
654 Adeodatus  
668 Theodorus  
693 Birthwaldus  
731 Patrinus  
735 Northelmus  
740 Cuthbertus  
759 Bregwinus

A.D.  
 762 Lambertus  
 791 Athelandus  
 804 Wolfredus  
 829 Theogildus  
 830 Ceolnathus  
 871 Atheldridus  
 889 Pleagmundis  
 915 Athelmus  
 924 Wolfelmus  
 934 Odo  
 959 Dunstan  
 988 Ethelgarus  
 990 Siricius  
 993 Alfricus  
 1006 Elfigus  
 1013 Livingus  
 1020 Agelnathus  
 1038 Elsir  
 1050 Robert  
 1052 Stigand  
 1070 Lantranc  
 1089 Anselus  
 1114 Rodolphus  
 1122 William Corbel  
 1133 Theobald  
 1162 Thomas a Becket  
 1171 Richard  
 1184 Baldwin  
 1191 R. Fitz Jocelin  
 1193 Hubert Walter  
 1206 Stephen Langton  
 1220 R. Weatherhead  
 1234 Edmund  
 1244 Boniface  
 1273 Robert Kilwarby  
 1278 John Peckham  
 1295 Robert Winchelsey  
 1313 Walter Reynold  
 1327 Stephen Mepham  
 1333 John Straford  
 1348 Thomas Bradwardine  
 1349 Simon Islip  
 1366 S. Langham  
 1367 W. Whittlesey  
 1375 S. Sudbury  
 1381 William Courtney  
 1396 Thomas Arundel  
 1414 H. Chicheley  
 1443 John Stafford  
 1452 John Kemp  
 1454 Thomas Bouchier

A.D.  
 1486 John Morton  
 1502 Henry Deane  
 1504 William Wareham  
 1553 Thomas Cranmer  
 1555 Reginald Pole  
 1559 Matthew Parker  
 1575 Edmund Grindal  
 1583 John Whitgift  
 1605 Richard Bancroft  
 1610 George Abbot  
 1633 William Laud  
 1660 William Juxton  
 1663 Gilbert Sheldon  
 1667 William Sancroft  
 1691 John Tillotson  
 1694 Thomas Jenison  
 1716 William Wake  
 1737 John Potter  
 1747 Thomas Herring  
 1758 Thomas Secker  
 1768 F. Cornwallis  
 1783 John Moore  
 1787 WILLIAM WHITE, for Prot.  
 Epis. Ch. U. S.  
 1811 Alexander V. Griswold

From the above list it follows—  
 1st. That St. Peter was at Rome.—  
 2d. That the popes till Gregory the Great inclusively were not the antichrist, unless the Protestant Episcopal Church has her power from the antichrist—But the Roman Church has not added any doctrine to that which was taught till the times of Gregory the Great, and therefore she does not teach the doctrines of the antichrist—consequently the pope is not the antichrist, and there was no reason for the separation of the English church from the Roman. Moreover, if the doctrine taught till Gregory the Great, and continued in the Roman church, is not the doctrine of the antichrist, it certainly is the true doctrine, and the contrary one is false, and worthy of the antichrist. But such is the doctrine of the Protestant church—hence, let them draw the conclusion.

The supremacy of the pope is

openly proved from the above list. Why do they bring their succession from the church of Rome, and not from any other? Gregory the Great did not consecrate St. Augustin, who was consecrated at Arles in France—why then pass from Gregory the Great to St. Augustin, and not bring the authority from the Bishop of Arles, and from his predecessor, and so on in that church? Why not bring the succession from the bishops who were in the island before St. Augustin as the *British Bishops*, or *britones*? Because they were schismatics, and so are now all the English Bishops, and whatever Bishop is not in communion with the church of Rome, as the principal. If it would be enough for the apostolical succession to present a list of all the Bishops that were in a church, then the Donatists, the Arians, and all the schismatics and heretics condemned by the English church as well as by us, could prove apostolical succession, and each would claim the right of being the true church.

The Bishops of England till the Reformation believed the supremacy of the pope as an article of faith. The people and the Kings of England were remarkable for their attachment to the Holy See, as is evinced from the peregrinations of several of the English Kings to Rome in the 8th century, and the pension or tribute, called *St. Peter's penny*. Consequently the English Bishops down to Cranmer were strict *Romanists* as Protestants call us, and they received their mission from Rome. Why then is not the list continued by introducing all the popes till the reformation took place? There is no more reason to pass from St. Gregory the Great to St. Augustin, than from any other bishop of England after St. Augustin.

Moreover the succession in order to be apostolical must be in the same

church, and this cannot be unless the same doctrine is always kept. A church is not a mere society of men under certain denominations, but under a certain head and doctrine, which is as the soul to the body, the separation of which infallibly produces death. Can the author of the list alluded to tell us that all the bishops contained in it believed the same doctrine? No sooner will he come to Cranmer than he will find another doctrine from that of his predecessor, and afterwards it would be impossible for him to prove that the bishops who followed, believed as Cranmer did, or that there were among them even three or four who could agree on the same doctrine. How can they form the same church? How can they have a real apostolical succession? Would St. Augustine be now admitted as a bishop of the English church, were he to come again into the world, and preach the doctrines that he then preached? He would be put out of doors as a confounded Romanist. However he is in the list as a principal personage in the number of the English Bishops. Is not this an evident proof that the list presented by Protestants now, [for they never did before,] is a *mere list* or catalogue of names without any authority whatever.

We shall not pass unnoticed the doubtful if not fictitious Bishop Parker, whose consecration Protestants could never prove, and there the chain is broken even in the *apparent* or mere nominal succession. Without entering into a dissertation on this subject, which would require more columns than we can now spare in our periodical, we only beg Protestants to reflect that at the beginning of the Reformation, when their founders were more cautious than they are now to keep every document and record, every fact which they thought could prove their apostolical succes-



sion, they would not neglect recording the consecration of Parker in an official and authentic manner. But not a single document can be found to prove Parker's consecration, except a mere *memorandum* which it is said was found among his papers! At all events we are sure that very few Protestants (if any at all,) would dare to take his oath that he believes the consecration of Parker to be a *fact*, without the least shade of doubt. Consequently they cannot be *sure* that their succession is not discontinued, even if the mere consecration would be enough to keep it; and their episcopacy, to say the least, is a doubtful one. But in matters of this nature, when a question is of nothing else than the very ministry, which is the origin of the administration of the sacraments, we should never rest upon any probability but upon evidence, and that is the reason why, when the minister of the English church passes to the Catholic, we renew their ordination.

We have several other reasons for rejecting the anglican ordinations, and one of them is that the form made use of at the beginning of the Reformation, did not express the office of a bishop, nor his sacred character and authority, and therefore, according to the principles of theology the ordination could not be valid.—Protestants themselves took notice of their error, but they could not make valid or make null ordinations, and at

the same time they did not dare to repeat them, for fear of exposing themselves. However they altered their form, so as to express that they consecrate a bishop. But if the consecrator is not a bishop, what does it avail to correct the form? Who knows now what bishop comes from a proper one, or from some of those nominal ones? What priest in the English church can say that he has been ordained by a true bishop? Even the second form does not remedy the evil, for it has been established by a particular church, and no particular church has authority to establish forms of ordination which cannot be done even by the universal church.

Finding themselves embarrassed with these difficulties, some of the ministers of the Church of England pretend that they do not come from the Church of Rome, and that the form of ordination is a matter of no consequence. As to the first part, we leave them to settle with the editor of the *Churchman*, who is a very respectable minister of that church, and his paper may be called the organ of the Protestant Episcopal authority: and as to the second part of the assertion, they have against them their own Church in a mass we may say, for the whole admitted the alteration of the form of an Episcopal ordination as a *necessary one*. Let them struggle,—they are in the net!

## INTELLIGENCE.

**DEATH OF THE RIGHT REV. DOCTOR ROSATI.**—The Britannia brought letters from Europe announcing the decease of this distinguished prelate. The long residence of Bishop Rosati in this city, and the ardent attachment entertained for him by a large portion of our citizens, renders it proper that in communicating the news of his decease, we should solemnly pause and pay a tribute to the virtues of his character and the beauties of his mind.

Bishop Rosati was born at Sora, in the kingdom of Naples, on the 3d of January, 1789. He was of highly respectable connexions, but not of noble blood; and like most of the men who have risen to eminence in the Catholic hierarchy, he entered the sacred ministry, from motives of piety alone, and without any prospect, or, we may add, anticipation, of ecclesiastical distinction or preferment. At an early age he became a member of the religious order styled "The congregation of the Priests of the Mission of St. Vincent de Paul," and charmed all his associates by his sweetness of temper, and his unobtrusive but glowing virtues. He arrived in this country in 1818, during the administration in this diocese of Bishop Dubourg. From 1818 until 1824, he exercised the functions of priest at the seminary of St. Mary's, at the Barrens, in Perry County, in this State. In 1824, he was appointed by Bishop Dubourg, Coadjutor Bishop, and was consecrated by him in Louisiana, on the 25th of March in that year. In 1827, Pope Leo

XII. who succeeded Pius VII, appointed him Bishop of St. Louis; and in 1828 he came to reside in this city. Shortly afterwards he commenced the St. Louis Cathedral, which was completed in 1834, and is a monument of his taste in architecture as well as the boldness of his plans, and the energy of his conduct. He left St. Louis for Rome on the 25th of April, 1840, and returning, on the 18th of November, 1841, he arrived in Boston. He soon after consecrated his co-adjutor, the Right Reverend Dr. Kenrick, after which he sailed from New-York for Hayti, whither he went as Legate of his Holiness Gregory XVI, for the purpose of settling the ecclesiastical affairs between the Republic of that Island and the Holy See. He returned to Rome in the spring of 182, the remainder of which year he passed in that city. While there he was attacked by a violent affection of the lungs, which had been caused by exposure while travelling in the performance of his important duties; but in the beginning of the present year, his health appearing re-established, he started for Paris, with the intention of returning to America, and being present at the Provincial Council held at Baltimore last May. In Paris he suffered from a relapse which detained him there until the end of August, when his physicians induced him to return to his native land, in the hope its genial climate might have a salutary effect upon his health. He accordingly repaired to Rome, where he died of pneumonia, on the 25th of

September. Bishop Rosati was distinguished among the clergy for his theological learning—among all who knew him, by his elegant taste, classical acquirements, and gentle character. If he had not the eloquence of an England, he had all the sweet persuasion of a Fenelon. Accessible to the humblest of his flock, there was none too poor to love him. To all he was a good shepherd; but to the Creole portion of our citizens he seemed linked by ties that grew stronger with every year of his administration, and which made him more and more the object of their affection. The French population are under obligations to him, which they appreciate and recognize with the deepest feelings of gratitude. At nine o'clock on Monday, agreeably to the practice and doctrines of the Catholic Church, a solemn high mass will be offered at the Cathedral, for the repose of his soul, and the tears which will be shed at the remembrance of his kindness and his virtues, will be consecrated by the prayers of tenderness and piety.

Bishop Rosati's mind was of an elegant order. We have often met him in the book-store of J. C. Dinnies and Co., where he was a frequent visitor; and when there, the associations of the place seemed to revive his early devotion to polite letters. He would then converse on modern literature, and particularly on the multitude of writers who have distinguished his native country, during the present century, by some of the most brilliant contributions to Italian literature and science, with a beauty and captivating eloquence we can never forget. His perishable frame is mouldering to dust, but the immortal mind that so charmed our imagination, has thrown off its mortal coil, and ascended to its kindred heaven.—*St. Louis Ariel.*

## DOMESTIC.

**EPISCOPAL APPOINTMENTS.**—To the vacant See of Charleston, Very Rev. **IGNATIUS REYNOLDS**, Vicar General of the Diocese of Louisville.

For the new See of Hartford, Conn. Very Rev. **WILLIAM TYLER**, Vicar General of Boston.

As Coadjutor to the Bishop of Boston, Rev. **JOHN B. FITZPATRICK**, Pastor of St. Mary's Church, Boston.

As Coadjutor to the Bishop of New York, Rev. **JOHN McCLOSKEY**, Pastor of St. Joseph's Church, New York.

For the new See of Milwaukee, in Wisconsin, Very Rev. **J. M. HENNI**, V. G. of Cincinnati.

For the new See of Chicago, Illinois, Rev. **WILLIAM QUARTER**, Pastor of St. Mary's Church, New York.

For the new See of Little Rock, Arkansas, Rev. **ANDREW BYRNE**, Pastor of Nativity church, New York.

For the Apostolic Vicariate, Oregon Territory, Rev. Mr. **BLANCHET**, Indian Missionary.

Official information has been received by the Most Rev. Archbishop of the above episcopal appointments, and of the confirmation by the Holy See of the Decrees of the Baltimore Provincial Council.

The **RT. REV. DR. ROSATI**, Bishop of St. Louis, after a lingering illness, terminated his pious and very useful life, at Rome, on the 25th September.

The Herald represents the venerable prelate as having reached the term of sixty-two years, but other papers give his age as only fifty-three.

He left Rome twenty-eight years ago, for the missions of America, and has continued since to labour amongst us with indefatigable zeal, fidelity, and success. He has been a bishop almost twenty years, having been consecrated coadjutor of the



Bishop of New Orleans, by Dr. Du-bourg, on the 25th of March, 1824, and subsequently made first Bishop of St. Louis. In the words of the Herald, "He was truly a holy bishop, worthy of the brightest ages of the Church."

The successor of Dr. Rosati, is the Rt. Rev. PETER RICHARD KENRICK, who for some time past has administered the diocese as coadjutor bishop.

**A CONFIRMATION.**—On Sunday, the 12th inst., the bishop administered the Sacrament of Confirmation in St. Nicholas' Church, (German,) Second Street to 295 persons, (of whom 10 were converts) 133 males and 162 females, who had all been previously instructed and duly prepared by the Pastor, Rev. Mr. Rumppler, and his two assistant clergymen. Their modest and devout demeanour was most edifying.

The Bishop was assisted by the Rev. Mr. Rumppler, and by the Rev. Mr. Neumann, who was in town from Baltimore. The ceremony began at 8 o'clock, A. M., and terminated at half-past nine, when the Rt. Rev. Prelate celebrated mass, assisted by the Rev. Pastor. As he was to preach the same day in St. Peter's, the communion was given at 7 o'clock mass, and the sermon which was in German, was delayed until the regular High Mass.

We have seen a copy of the neat and appropriate print, with German inscriptions, which the Rev. Mr. Rumppler presented to those confirmed as a souvenir of a day, which rightly regarded, is the happiest of their lives.—*Freeman's Journal*.

**FUNERAL OBSEQUIES.**—A solemn Pontifical Mass of *Requiem* was celebrated on Thursday last, by the Bishop of this diocese, for the repose of the deceased Bishop of St. Louis, and the usual rites for prelates were performed. A short sketch of the life of the deceased was given, and

his solid unpretending virtues eulogized. The clergy of the seminary sung the mass in Gregorian style.—*C. Herald*.

The Very Rev. J. Vandeveldt has been appointed Provincial of the Society of Jesus in the West; and the Rev. George Carrell has succeeded him as President of the University of St. Louis.

**CONFIRMATION AT ST. MARY'S CHURCH.**—On Sunday last, the 19th inst., the Bishop administered the Sacrament of Confirmation in St. Mary's Church to three hundred persons, children and adults: twelve or fourteen of the latter being converts. We learn that the number of converts received into the bosom of the church, within a few years past by the clergy of St. Mary's is equally astonishing and gratifying.

Much credit is due to the teachers of the Sunday-Schools attached to the church, for their incessant vigilance and zeal in training up to virtue and religion the vast numbers of children in the large and important parish of St. Mary's. Their labours in this regard were fully exhibited in the order, thorough instruction and edifying demeanour of those confirmed. This was particularly remarkable with the females, who gave ample testimony to the unwearied assiduity and fervor of their excellent instructresses, The Sisters of Charity.

During the half-past ten o'clock mass, the Bishop preached from the gospel of the day, on the Necessity of Missions.

The church was crowded to excess, (as indeed it had been at the eight o'clock mass also) in every part; there being among those present, very many Protestants.—*N. Y. F.*

**IMAGE WORSHIP.**—We find the following characteristic statement in a recent number of the *Southern Churchman*:—

**SUPPORT OF JUGGERNAUT.**—At the last quarterly general court of

proprietors of East India stock, on the subject of the annual money payment of six thousand pounds, to the temple of Juggernaut, assented by the directors of the East India Company, by their dispatch of the 2nd of June, 1840, being introduced by Mr. Poynder, the chairman stated that the court of directors had already demanded of the Indian government explanations on three separate points; first on what grounds it was that sixty thousand rupees were to be granted annually, without restriction or condition, to the support of the temple; secondly, as to the alleged compulsory of coolies in drawing the idol car, a proceeding which certainly had not received any sanction from the home authorities; and thirdly, as to the presence of the police on such occasions; with the additional statement, though no intelligence had been received from India for more than two months, and that the court had not received an answer to their despatches, Mr. P. consented to withdraw his motions for the present.

When we take the above circumstance into consideration, we may cease to wonder at the liberal donation, which the above Company pay to the Foreign Bible Society—six thousand pounds to Juggernaut, five thousand pounds to the establishment—the Indian idol is evidently the favourite.—*Pilot*.

**ALL SOULS DAY IN NEW ORLEANS.**—The Catholic (would it were Catholic in the proper sense of the word) holy day of All Souls, was celebrated yesterday with the usual touching and impressive solemnities. We visited during the day, the great city of the dead, consecrated to the Catholic faith, and also the beautiful grounds of the Cypress grove Cemetery. The contrast was striking and painful. In the Catholic Cemetery, nearly every grave had its mourner or group of mourners, to

attest that the tomb which had hid from the sight, had not blotted from the memory, the virtues of its occupant, and was garnished with the annual offering of fresh flowers, beautiful types, at once of the frail tenure of life, and of the purity of the hope which lies beyond. In the Protestant grounds no trace of this ancient and feeling custom was to be found. The quiet of the melancholy place was disturbed only as on other days, perhaps by a funeral or an occasional visitor. Its silent tenants left friends behind them, those friends were not about the holy precincts even to moisten the tombs of the departed with a tear, or deck them with a flower.—*N. O. Bulletin*.

**NEW ORLEANS.**—The *Propagateur Catholique*, of the 28th of October, contains particulars of the still existing difficulties at the Cathedral. The correspondence between the Right Rev. Bishop Blanc and the trustees is published, together with a brief of Pope Leo XII to Bishop Rosati, while administrator of the diocese of New Orleans, and a letter of the present year from the Prefect of the Propaganda, Cardinal Frasoni to Bishop Blanc. It appears from the correspondence, that Bp. Blanc before proceeding to appoint a successor to the office left vacant by the death of the Rev. Mr. Bach, wished the trustees to agree to certain propositions, the aim of which was, to put a term to the difficulties and troubles which have so long grieved all the sincere friends of religion, whether in New Orleans or out of it.

The Bishop wished *first*, that the records of baptisms, marriages, and burials, should be placed in the power of the Curate.

*Secondly*, That the Curate should have control over all the officers employed in the interior of the Church, that he might be able to exercise his ministry, without obstruction.

*Thirdly*, That the free use of the presbytery should be assured to the pastor, that he might be master in his own house.

*Lastly*, That the tariff to be followed by the clergy, should be approved by the Episcopal authority.

These propositions so clearly reasonable and just, and so strongly sanctioned by ecclesiastical discipline, have been rejected by the Trustees.

It is evident that these gentlemen in their persevering opposition to the Bishop, do not care a tittle for the interests of religion, and for the peace of the congregation, which unfortunately has allowed its concerns to fall into their hands.

LETTER OF CARDINAL FRANSONI, Prefect of the Propaganda to the Right Rev. Ant. Blanc, Bishop of New Orleans.

Right Rev. Sir,—Reports having reached the sacred Congregation of the Propaganda, that the troubles excited in New Orleans at the death of the Curate of the Cathedral have not as yet subsided; and that these troubles exist in consequence of the disobedience of the wardens to your orders. I am persuaded you are apprised of the fact that his Holiness Pope Leo XII., by apostolic letters in the form of a brief, dated August 16th, 1828, addressed to Bishop Rosati, of St. Louis, who then administered the diocese of New Orleans, determined the line of conduct to be pursued against these attempts upon Episcopal authority. I send you Right Rev. Sir, a copy of this apostolic brief, which, I hear, is not to be found in New Orleans, and I hope that those who have hitherto wandered from their duty, will, upon receiving intelligence of this brief of the Holy See, understand that they have deviated from their duty, and will pay you due respect and obedience. I assure you, on the part of the sacred congregation, that

they will never fail to defend the rights of Episcopal power and authority.

I beseech God to grant you, Right Rev. Sir, a long and happy life.

To you, Right Rev. Sir,

Your most devoted Brother,

J. PH. FRANSONI, Card. Prefect.

January 26th, 1843.

*Copy of the Brief of Pope Leo XII to Bishop Rosati.*

To our Venerable Brother JOSEPH, Bishop of St. Louis and Apostolical Administrator of the Church of New Orleans.

LEO XII, POPE.

Venerable Brother, health and Apostolical Benediction.

The farther removed our children and those of the Catholic church are from us, the more profound is our charitable affection for them, and the more intensely do we labor for their salvation. Hence we have been much afflicted by your letters, in which you announce to us that the wardens of the parish of New Orleans have petitioned the Congress of the United States of North America for the power of rejecting the curates which the Bishop should have chosen without their consent and that of the people, which is tantamount to the assumption to themselves of episcopal rights, and utterly subservient of the discipline of the Catholic church throughout the world.—You know that the wardens of the Catholic church at Philadelphia, at no distant period, rendered themselves guilty of a similar temerity, and that our predecessor of happy memory, Pius VII., in a letter addressed to the Archbishop of Baltimore, reprehends them severely and admonishes them to return quickly to their duty. Nevertheless, the wardens of Philadelphia, disobedient to the voice of their chief Pastor, and abusing the too great lenity of their Bishop, continued to walk in the path of schism into which



they had entered, and proceeded so far as to make a species of convention with their bishop, and to coerce him to a declaration, which in many points, grievously infringed upon episcopal authority and declared that the election of a curate was in some manner the province of the wardens. As soon as the congregation of the Propaganda which is incessantly alive to the discharge of its duty, became acquainted with this fact, they complained bitterly to the bishop of Philadelphia of the inconsiderate step he had taken, and they by an unanimous suffrage declared the convention and declaration to be deserving of formal disapprobation—this decision we immediately confirmed with all the might of our apostolical authority. The letters which were then despatched to him and to the other Bishops of the United States of North America to inform them of the decision we had confirmed, made a profound impression on the minds of Catholics. The Bishop of Philadelphia read them to the people from the altar, and ordained that they should be publicly read in every parish of the diocese. They were finally printed and published, and since that time the convention of Philadelphia has been considered null and void. Such being the case, what shall we say of the wardens of New Orleans, who endeavour to renew the audacious attempt of those of Philadelphia, and who obstinately resist the apostolical judgment we have given, and which cannot be unknown to them! Was it to wardens or to Bishops that Jesus Christ committed the government of his church? Is it the flock that is to preside over the pastor, or the pastor over the flock? Are not they who attempt to infringe upon the rights of Episcopacy, and to destroy the universal discipline of the church, deservedly exposed to canonical cen-

sure? You, venerable Brother, have by your assiduous care, and by your zeal in preventing or repressing their disorderly efforts, consoled us as much as the obstinacy of the wardens had wounded our heart. But to remove every doubt which might exist in the minds of the uninstructed, at your desire, Venerable Brother, we interpose our apostolical authority to allay and terminate those troubles, most cordially yielding to your wishes by these present apostolical letters, we entirely and most decidedly condemn the attempt and demand of the wardens of New Orleans, and declare it worthy of reprobation. We trust, however, that after you will have manifested our judgment to the wardens of New Orleans, they will repent of their conduct, return to their duty, and by their return compensate for the affliction occasioned by their aberration. And should they not, which God forbid, submit to our decision, we feel persuaded that the wise legislators of the republic, whose duty and intention it is to support the Catholic worship will not yield to the demand of the wardens of New Orleans.

As for you, Venerable Brother, reprove, rebuke, entreat in all patience and doctrine, those from whose refractory conduct you have to suffer in your diocese—pray for the peace and quietness of the Catholic church, harrassed as it is on every side, withdraw your flock from noxious pasturage, compel the wolves to flee, and be mindful of us in your prayers. That you may perform those things more fervently and joyfully, we most lovingly send you and your flock our Apostolical Benediction.

Given at Rome at St. Peter's under the seal of the Fishermen, this 16th day of August 1828, of our pontificate the fifth. LEO XII, Pope.

Certified a correct copy from the original.  
PETER CAPRANO,  
Abp. of Icona, and Sec.





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